Mrs E D Smith
213 E Ohio st



TWO DOLLARS and a HALF per Year. "Creeds Without Virtue Are Paltering Vanities." ONE DOLLAR for Four Months.

VOLUME 3. CINCINNATI, JULY 28, 1888. NUMBER 56.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors
M. G. YOUMANS, President.
I. S. MCCRACKEN, Treasurer.

L. BARNEY.....EDITOR
Assisted by a Corps of Able Writers

CINCINNATI.....JULY 28, 1888.

SUBSCRIPTION PRICE - - TWO DOLLARS and a Half per Year, strictly in advance. *Three Dollars* to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent *Four Months* for One Dollar.

ADVERTISEMENTS

Will be inserted at *Fifteen Cents per line*, Nonpareil, for first insertion, and *Ten Cents per line* thereafter. Special contracts for long time advertisements.

Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

☞ It is frequently inconvenient to send SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to fill such orders.

SIX CHAPTERS FROM THE LIFE OF A SPIRIT.

BY M. T. SHELHAMER.

CHAPTER III.

IN HER NEW HOME.

As the three drew still nearer the motherly-looking woman stepped forward and with the tender exclamation, "My lamb!" gathered the central figure into a close embrace. It was the first time in her life that Betsey Brown had been enfolded in loving arms and the sensation this experience brought, was as novel as it was delightful to her.

The child was borne into the house and placed upon a huge cushion, soft as down and as white as snow.

"There, my lamb," said the good woman who had brought her in; "this is your new home and these little friends are to be your playmates and companions. This is Pearl," pointing to the dark-eyed little one in the pink gown, "and this," laying her hand upon the blue robed fairy by her side, "is Violet. When you think you have become used to this place, do you think you will love us, and be glad to live here?"

The little stranger lifted her hazel eyes to the pleasant face of her hostess, and, catching something of its warmth and radiance, she felt the fear and shyness slipping away from her, and so ventured to reply in timid tones:

"Oh, I should just love it; it's the pootti-est place I ever seed, and everythings that nice!"

The child's knowledge of terms was limited; her education had been sadly neglected, and it was not at all easy for her to find words in which to express herself, but the good woman knew and understood, for beneath the ignorance and lack of refinement in the childish nature, and in spite of the crudeness and undevelopment of that little life, she could see and recognize the germs of beauty and of grace that belonged to the spiritual past and that only required proper care and training to bring them into growth and cultivation.

This roomy dwelling of hers was simply fitted up with beautiful forms and useful objects such as children delight to handle, observe and study. It seemed to be half school house and half nursery in its design, but wholly home in every sense of the word. There had been brought, in times past, more than one little waif and castaway from earth, who, under the benign teaching and tender care of its mistress—Martha Dune—had, in time, lost all impress of their former unhappy career, and grown in beauty and in knowledge like unto the children of God.

At this time Martha Dune had in her charge the two dainty robed creatures, who had conducted Betsey to her home, and now this waif had been added to her fold. No one to look at Pearl and Violet would have dreamed that once one had been a neglected and abused child of the slums on earth, whose mortal career had been cut short through the drunken violence of a besotted parent, and that the other had for six years dwelt amid the vice and misery of a vile hovel, the butt of parental abuse, bearing upon her misshapen body the marks of stunted growth and of cruel violence,—straight and beautiful, so graceful and dainty in bearing and in spirit did they now appear.

If the soulful love and tender compassion of Martha Dune had worked this transformation in the lives of these two of God's creatures, surely she need not fear the task of converting the little ignorant, lowly and unformed spirit she had now taken in charge into a being of grace and light. True, the good woman had helpers in her work, wise and exalted souls, who came to such homes as hers to instruct and to train the questioning minds of the littles ones, and to prepare them to understand the lessons of life; but it was her great benevolent and compassionate love that first shone down into the hearts of these waifs, enveloping their entire beings in its mellow influence, preparing them to receive the needful lesson and the instructive truths, after uprooting or repressing the attributes of evil or error that may have sprung to life within.

Martha Dune had passed through a life experience on earth of trial and pain, and after years of hardship and toil had passed from earth. She had always loved the little blossoms in the garden of humanity, and grieved that into her own barren life no tender blossoms had bloomed. But after years of preparation and training in the spirit world she had become fitted to receive and care for some of the little human waifs over whom her spirit sorely yearned. She had naturally gravitated to this lovely spot where the flowers bloomed and fair breezes fanned the crystal brooks, and had been permitted the charge of one of the dainty dwellings which served as homes for the castaways for whom there was no room on earth.

As has been said, Martha had welcomed and cared for more than one such, until the inner power had grown strong, and one by one her wards had departed to other schools and other localities, or to enter chosen fields of pursuit for themselves. Now, she was left with Pearl and Violet until the beneficent angel of Death wafted to her arms the little stray whom we have known as Betsey Brown. Martha had been attracted to this child as a ministering spirit in the years past, and though she knew it not, Betsey had often been attended by not only the motherly soul who had now assumed charge over her life, but also by the two fairy like beings who were henceforth to be her companions and who wept over and pitied her when she had been hungry, cold and sad. Some knowledge of their own hapless earth life was theirs, and awakened sympathy and love in their hearts for this other little girl whose life had been so drear. They were now rejoiced to welcome the child to their home and to afford to her life every assistance in its reaching out for light and information that they could give.

In this lovely home and amid such sweet companionship Betsey passed the first three years of her spiritual life. She was like a babe in helplessness and ignorance, for she had everything to learn. One by one the simple tasks, assigned the child by her loving guardian and by the kind teachers who came to her home, were patiently and slowly discharged, one by one the lessons, so hard at first, were learned. Gradually the halting, groping speech improved, the bungling, inelegant words were dismissed for more gracious terms and pleasing sentences. Slowly the little mind grew into a broader channel and adopted the more correct and refined habits of thought and expression. It was no easy task to train this former child of the slums in the way she should go, but love is a grand teacher, and patience is a noble guide, and in time these worthy helpers found their toil repaid and their efforts bearing fruit. She was not now Betsey Brown, but was known as Daisy to friends and companions. She had grown in grace of statue and beauty of feature; her pale face had lost its sallowness and had rounded out in fair proportions, while her clear hazel eyes and flowing chestnut locks bore evidence of careful attention and of a happy, healthful life.

All this time she failed to remember clearly the events of her mortal life, she had dropped out of it completely, and there was nothing to recall it to her mind. Occasionally confused or troubled memories would seem to haunt her brain and at times bring a puzzled look to her eyes, but they never started out into indistinctness, nor did they long remain to startle her innocent breast.

This temporary forgetfulness of the past, the oblivion into which her earthly career had been plunged, was in reality of great service to the child, and undoubtedly caused by the magnetic physicians who held a certain degree of watchful ministration over such cases as hers. There were several of these physicians in the vicinity of Daisy's home, men and woman of grand power and great benevolence, whose lives were given in ministration to the little ones who were frequently brought to this sunny clime from the by-ways of earth. Not having the memories of Hammertown and its dismal experiences in view, Daisy never remembered that she was Betsey Brown, nor indeed had she to struggle with aught that had grown into her life under its unhappy conditions on earth, and therefore she was the better enabled to take up and acquire the lessons presented to her by teachers and guides.

"Happy Valley," in which she dwelt, contained many beautiful homes like that presided over by Martha Dune. Into these homes came pallid, lonely little creatures from the unlovely places of earth. But under the protecting care and genial magnetism afforded the waifs in these homes, they soon became bright, busy laughing creatures who could and did make the valley ring with their sounds of joy and of healthy mirth. No sound of discord ever filled the ambient air of that charming locality. These little children rescued from the soil of ignorance and squalor below, had been brought under the dominion of love and peace, in whose kingdom there was no taint of sin nor any jar from inharmonious natures.

Beautiful objects appealed to their love of the sightly; melodious sounds reached down to the harmony within their own beings, lessons of the goodness of God and the highest attributes of humanity wrought so upon their own sense of goodness and principles of right, as to draw forth expressions only of these enobling qualities, and thus the little ones lived and thrived, breathing the elements of beauty and harmony into their souls and day by day developing the best and sweetest sensibilities of human life.

Three years have passed since the transition of our little friend to the higher life. Lithe and willowy now in form, with beaming features of regular mould, shining hazel eyes and with voice of softly modulated tones; chestnut locks; clothed in her bright garments of softest texture, one could scarcely trace a resemblance in this graceful child to the awkward, uncouth little girl of stumbling and ungrammatical speech, who answered to the name of Betsey Brown.

In Martha Dune, the child found the most tender of loving mother-spirits, one to win the confiding trust and truest affection of her young heart, and "mother Martha" seldom had cause to complain of the manner, or the disposition of the painstaking little creature who so conscientiously tried to do her best in emulating the bright example and gentle ways of those around her. Pearl and violet had proved the most considerate and gentle of companions to their friend Daisy, and she, believing them to be the sweetest embodiment of all that is lovely and pure was never so happy as when in association with these little mates.

Happy Valley with its pleasant homes and charming surroundings, its successful schools and its board of wise teachers, together with its groups of joyous children presented a very attractive appearance to the spiritual world at large, and often drew to its pleasant haunts, visitors from other cities and towns.

One day, a group of visitors from beyond the valley appeared; they had learned of this healthful, pleasant retreat and had resorted hither to inspect its schools and to become acquainted with its methods of discipline. Among the number was one graceful lady, beautiful as a picture, with a soft dreamy look in her dark eyes and an expression of sweetest patience upon her countenance. As the party entered the open court, paved with the greenest sod, where Daisy and her two home companions, with perhaps twenty other children, were gathered to receive instruction from a wise, good teacher, the sunlight falling across the face of this young lady, lighted it up with a beauty indescribable.

Daisy glancing at the visitors with childish interest, became attracted by the lady mentioned, something in her air and appearance seemed strangely familiar to the child, surely she had seen that face before. As she mused, the lady in answer to some remark from the teacher, spoke, and at the sound of the clear sweet tones, there rushed over the heart of the child a flood of long pent up memories that threatened to overwhelm her with its tidal flow.

(To be continued.)

Frauds Must Go.

To the Editor of The Better Way.

To begin this article it is with a decided protest against those who are mediums, or those calling themselves such, who, for fame or money, will trifle with the dearest feelings one may have in regard to our associates who have passed one step higher in the ever-progressive and continued existence of humanity. No punishment is too severe for those who will thrust upon humanity this imposition. Although a Spiritualist of thirty-five years' experience my right is still to arrest the accumulation of spirit evidence (so-called) that is daily practiced upon those who are basely deceived. It is time that we should consider it our duty as Spiritualists to expose those who, under the guise of mediums make the truths of Spiritualism appear infamous to believers and unbelievers.

It is almost with superhuman effort that Spiritualism has been enabled to preserve its integrity through the forty years of its modern existence. Were it not that its foundations were laid in spirit life, it would have been numbered with the follies of the past and its followers forgotten.

Materialization and physical manifestations are facts in Spiritualism, but we cannot be too careful in accepting them.

These thoughts are called and expressed by one of our public mediums courting investigation and throwing the gauntlet down to Magician Kellar.

Now the medium under consideration, ~~Charles W. Bridge~~ of this city, fixes the date, names the place, and on Sunday evening, June 24, meets the "Professor." This medium must have known whether he was honest or dishonest; he must have known that this wily necromancer would expose an ingenious trick if such a one existed. To bring Spiritualism, or spectacular Spiritualism we might call it, before an audience of two thousand people and in one moment have it appear so humiliating to believers and miserable to unbelievers.

When the medium had performed his part of the performance—had been bound in a sitting position upon a bench and a black cloth drawn around him until only his head and neck were visible, and drums were beat, bells rung and flowers thrown out, &c.,—the magician addressed him thus:

"Were these manifestations the work of spirits?"

"Yes."

"Were any of them produced by your hands?"

"No."

Prof. Kellar stepped down in the front of the stage, and, taking from his pocket a small flat piece of metal, said:

"Ladies and gentlemen:—When I have occasion to expose anything like this, I carry with me a small 'key,' which I find very convenient, as I will show you. This bench on which the medium sat (bringing the bench down in front) is a trick bench, and on excellent one of its kind. You will notice that by the peculiarity of its construction, I can insert this 'key' into the woodwork, through which the bolts apparently pass. They do not pass through, however, for that nut to which it is rivited is no part of the bolt. By inserting this 'key' I push back a spring which holds the bolts in place and gives them the appearance of being immovable without the removal of the nut. By removing the bolt, which the medium could easily do, his hand would be as free as if they were untied, and the bolts could as easily be replaced when he was ready to appear fastened to the bench."

Amid the wildest excitement and shouts of applause, Prof. Kellar, with his little piece of metal, removed the bolts and held them aloft for the inspection of the audience.

At this stage of the proceeding the medium suddenly disappeared and was not seen again that evening. Professor Carpenter, a Spiritualist of many years' standing, took the stage at this moment and said:

"We have had an experience which ought to teach us a lesson and should thank Prof. Kellar for what he has done and hope that Mr. Bridge's fate may be that of all deceivers."

By the medium so suddenly disappearing it shows conclusively that dishonesty was practiced.

Would an honest medium have done that? No! No honest medium would have been found in that condition.

The following comment is to the point, to which we say amen:

"This man Bridge went through the regular manifestations, was tied to a bench and put in the cabinet and then the hands came out and the flowers in the old-fashioned way. Kellar, the magician at the museum, was invited to be there to show up the thing, and he did it promptly by discovering the spring traps underneath the bench, which Bridge loosened by pressing on the spring, thus setting himself free and standing up behind the screen and doing the tamborine and boquet business, which he had claimed were operated by the spirits. Naturally, when he saw that Kellar had discovered the business, he escaped at the back way of the theatre and has not been seen since. We are glad that this thing was shown up for the transparent humbuggery that it was in so public and open a way. It is practically the same kind of imposition as that which has been exposed in some East End seances. They are all of one and the same kind—a clear cheat and fraud. We do not suppose that any amount of exposure will put an end to this miserable business, but it ought to convince sober-minded people, who pay their money for such things, that they are being cheated as much as any countryman who is taken in by the city bunco steerer."

Although some of our journals refuse to publish the truth when frauds are proved, yet it is believed should they do so the interest of a true exposition of the truth, and society, whether Spiritualists or not, would become better and purer by it. I, as a Spiritualist, protest now and always against this class of—what shall I call them—who for money will trifle with the most sacred feelings we can have in regard to our ascended ones. Why will Spiritualists by their words and their appearance at such gatherings compromise the dignity and truthfulness of the most developed and progressive facts in our existence on earth? Physical manifestations should be shown to create an interest in Spiritualism, but our mediums know the true and false, and in the face of so many of them being exposed, we can but hope they will resolve to give us nothing but the true. Let us accept the true, prove all things; when our mediums are detected in fraud, expose them. Let our journals consider it a part of their mission to do this and as we part with the fraud the truth will rise in its own true dignity and combat error. When mediums are honest they should pursue their own way. We do not wish the facts that we have received from departed ones to exhibited to the public on any stage beside the tricks of a necromancer. No! Spiritualism has a nobler and diviner mission, as true mediums should know. Spiritualism born from the lives and experiences of earth life does not care to descend to the level of magicians to prove anything; it has its resistless mission to perform regardless of opposition from any or all sources, and may the day dawn when frauds and those who create them be known no more. Having accepted the truth of Spiritualism, let us seek to be made better and happier, not by physical manifestations, but by accepting the philosophy of the most progressive truth known to mortals.

July 1, 1888. ALONZO DANFORTH.

Notes from Dr. Dean Clarke,

To the Editor of The Better Way.

Your interesting journal has been forwarded me from my Boston address, since I left about two months ago for a summer sojourn among the green hills of my native State. So in the interim of farm-work, in which I am engaged for the benefit of my health, I have a feast in perusing it and the Golden Gate (also forwarded to me), and the Banner of Light taken by the family with whom I have been sojourning. I am glad to see the good cause, for which I have spent my time and strength for a quarter of a century nearly, moving on in all directions, and that such able papers can be sustained in a devotion exclusively to its promulgation.

The trinity of spiritual power exerted by the Seance, Rostrum and Press is irresistable by all the powers of darkness enthroned in this world, notwithstanding they seem to be uniting and arousing to greater activity than for several years.

"He is thrice armed who has his quarre just," and if Spiritualists have the courage requisite for both defensive and aggressive work, there is every reason to count on a victory.

But "the workers win," and error already intrenched, and having the prejudice of millions in its favor, will prevail until there is energy, self-devotion and zeal enough on the part of the "children of light" to overthrow it. Spiritualists as a mass, have yet to learn the obligation they owe to their fellow men, and to the higher power, to work for the cause of spiritual freedom and universal reform, ere the new light will penetrate the great body of the public that must get it through the mediumship of human effort, for they are too intellectually and spiritually blind to perceive directly.

Nothing hinders our cause so much as the lukewarmness or apathy of believers, unless it be the dishonesty and fraud that corrupt its pure currents. I am glad to see that you Mr. Editor, as well as other worthy contemporaries, are agitating the question of honesty and moral principle in mediumship and the lives of public teachers. Sweet and pure waters cannot flow from impure fountains nor through channels that are corrupt, without being tainted thereby. Mediums as a class and public exponents of Spiritualism as a whole may and do average in moral qualities with the rest of mankind, doubtless, but it is nevertheless a fact that fraud and selfish lust have been the greatest stumbling blocks and drawbacks in the way of progress.

Our cause needs a Hercules to purge its Augean stables of the filth that may be the accumulation of general moral corruption in which Spiritualists share a common part, but they, having more light are the more culpable when they tolerate or sanction it. Were Spiritualists as anxious to encourage, uphold and spread abroad the moral and spiritual teachings as they are to get tests and bring phenomena before the people, both they and the public would be better off. It is of far greater consequence to make good, honest, spiritually minded people than converts to any ism under heaven. The real value of Spiritualism must and will be estimated by the good it does, by the character it gives to its votaries, by the amount of evil it overcomes in the lives of its adherents.

Mark this well! Spiritualism means reform, honor, virtue fidelity, as surely as it brings light, truth and knowledge from the higher life. When Spiritualists are awakened to as much moral enthusiasm as the apostles of the Christian dispensation were, then, and not till then, will Spiritualism supplant demoralized Christianity of to-day which with ill grace we now rebuke as "a whited sepulchre." We have several motes to cast out of our own eyes ere we are conditioned to be endowed with power from on high to "cast out devils" from the the rest of mankind, our fellow sinners! "Consistency is a jewel.' Let us weed our own gardens, then kindly help our neighbors, if possibly we find any spare time.

While I do not uphold all of the methods, nor sanction the spirit of some of the "raiders" upon alleged materializing mediums, I have little sympathy with the articles with which Mr. Wetherbee has flooded THE BETTER WAY and Golden Gate, denouncing them with untruthful epithets, while upholding unfaithful, and sometimes at least, dishonest mediums in their counterfeit work.

Mr. W. is a victim of misplaced confidence, a blind zealot, hoodwinked by fanaticism, or psychologized by spirit promoters of fraud, or he shuts his eyes to facts which ought to convince him that his eulogies upon the honesty of some of the exposed mediums whom he so Quixotically defends, is "a mantel of charity covering a multitude of sins."

Fraudulent mediums are the worst enemies of our cause, let us boycott them and sustain only the faithful and deserving.

WOODSTOCK, Vt., July 16, 1888.

Plea for the Public Schools.

Criticise the public schools as we please, we are obliged to own, after investigation, that they offer to every child who enters them, certain advantages which no private wealth can buy. In our cities and large towns they are, to begin with, as clean as the decks and cabins of a man-of-war. Every child who enters them, learns, as far as the school-room influence goes, habits of neatness, method, decorum and punctuality—points of training hardly to be surpassed in their importance, not only for the mental, but for the moral nature. When I enter such a school-room, and come upon fifty little people marching in procession to or from their seats, obedient to the wave of a finger from the resolute youth or maiden who has them in charge, and when I reflect that all across a continent, from the Atlantic to the Pacific, this same process is going on, then that modest teacher's work rises into sublimity, and seems one among innumerable shuttles that are together weaving the vast web of a new generation.—[T. W. H., in Harper's Bazar.

Morning Words.

If I had known in the morning,
How wearily all the day
The words unkind would trouble my mind
That I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own with look and tone
We may never take back again.

For though, in the quiet evening,
You may give me the kiss of peace,
Yet it well might be that never for me
The pain of the heart should cease!
How many go forth at morning
Who never come home at night!
And hearts have broken for harsh words spoken,
That sorrow can ne'er set right.

We have careful thought for the stranger,
And smiles for the sometimes guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lips with the curve impatient!
Ah, brow with the shade of scorn!
'Twere a cruel fate were the night too late
To undo the work of morn!

The Clockmaker's Song.

As though the Almighty were in the cogs
I adore the wheel and the lever;
My heart beats with it as on it jogs,
And will forever.

'Tis made by a wondrous process in shops,
With screws and filing and rasping,
A shock!—Then on the second it stops,
The cogs not clasping.

The careworn maker thinks night and day,
He's ready to die of vexation,
Because some young blockhead accomplished in play
Its ruination.

The Clock-man above is a master-hand;
His work well fitted and polished;
But mortals delight to see what's planned
At once demolished.

Then the maker comes and repairs it again;
You're pained by the filing and fitting;
The work is miserably done you complain:
You hate the hitting.

When the clock is worn out, as decreed by fate,
You'll hear the dreyded "'Tis time!"
You'll push the hands: "Go on!" Too late!
It's got you this time. —CARMAN SILVA.

Stray Thoughts.

There is no such thing as ignorance, for this is obliterated the moment that life is manifested through a material agency—if but in the form of infusoria—and it cannot be applied to an inert object, as a tree or a stone. Absolute ignorance means to know nothing, and even microscopic life is conscious of something. As applied to man it can only be relatively understood, and means that his knowledge is limited to the extent of his spiritual or mental unfoldment. Thus no human being can be called ignorant.

"Try the spirits" is played out. Those that come to us are of our ilk, and trying them is trying ourselves. If they tempt us or lie to us, there is something of that nature in us that wants to be eradicated, and thus we may try such all we please; we can get nothing more from them than what they have already given us, and which will be repeated until we better ourselves—like attracting like.

The purity of spiritual manifestations depends on the purity of the mediums through whom they come. Avarice, vanity, conceit, produce results in accordance with these inner conditions, and are not consistent with the aims or principles of modern Spiritualism. This is higher, and has no relation to the past except as a stepping-stone that leads upward.

Real progress depends on the individual application we make of the truths sent out into the world. "Thus saith the Lord," or our spirit guides—benefits only those who utilize them practically, and not as would-be revelators. The only genuine revelators in existence are those who have passed over. Inspired mortals are but the channels through which they operate, and are therefore mere pupils as long as they can be thus controlled or acted upon. Perfection makes them independent of foreign intervention, for this constitutes individuality, and not mediumship. Inspiration is a beautiful gift to possess, but it is only a passive qualification after all. An individualized spirit enacts what it thinks at the same interval—mortals cannot, and thus mediumship is but mortal. A. F. M.

The Tyranny of Things.

A cinder in the eye will shut out the charm of the loveliest landscape. A mosquito can take all the comfort and goodness out of a bedowned and tapestried couch at 4 o'clock in the morning. A hole in the heel of her stocking will check the delight of the giddiest girl in the maddest whirl of the dance. An undigested scrap in the stomache of my lord the king may make him sick of his royalty and of all the world. A misplaced comma may nullify the intent of a statute. A broken wire can snap in twain instantly the intercouse of nations. It was a chance shot and a poor one that brought down Achilles. The small sand of Sahara has baffled the march of civilization for ages.

Does the millionaire boss his millions, or has he millions of bosses? He cannot buy food with his money that will keep an even beam between waste and repair in his moral body. He can only eat his fill and no more, clothe himself finely like other men, go to bed at night get up the in morning, and pass his time in looking after his dollars to see that they shall not roll away from him. Few men alive have greater care upon their minds than the very rich man, and every dead man goes into the next world as rich as he, when he has done with it all, and as much of a monarch as Emperor William, who had as rough a tussle with "things" while he lived, as any hod-carrier who carried his things, in the shape of bricks, the whole day long to waiting masons.

The true philosophy of life is only reached when the mastery of things is acknowledged and we no longer strive against it. Mr Emerson, when he saw his library and manuscripts burning, was commiserated on his loss by the late Miss Alcott; but he did not break down. He looked sweetly at her and said: "It is a beautiful sight, let us enjoy it while we can." He had discovered the uselessness of kicking against the pricks and had submitted self to the universal order.

All our quarrals, whether contentions of politics, religion, love or law, are in their end and scope but differences about things. We vex ourselves and fret, and strut about a little, and are then laid away to rest. The things endure.—[Philadelphia Record.

Written for The Better Way.

The Children: What are their Rights?*

BY VICTOR HUGO.

Through the brain-impressionability of Mrs Julia C. Franklin, Big Creek, Steuben County, New York.

Friends of truth! It is not my purpose to detain you long; not because the theme I'm chosen to give my best thoughts upon, is not worthy to be very clearly presented, but because I'm not as familiar with this subject as many who have already spoken on the same in some of the preceeding volumes of this work. But being a great lover of children, I'm chosen to express myself in reference to their rights, that I may show to the world of humankind, that passing out of the form, does not change my nature any more than passing from France to America would have done while in earth-life or the material plane of existence. And now I am ready and willing to lend my influence on the side of right, as much as heretofore.

Children are men and women in miniature, and require to have their peculiar characteristics well understood to be able to deal with them in harmony with their needs.

It is too much, to think that children can put up with almost anything and be just as well off as before.

This is a great mistake. Children are the sensitive plants, easily affected by surroundings. So easily, that their plastic natures can be moulded into almost any desirable shape, if only taken in time; and that is before they reach the age of puberty.

But in order to do this, one must be able to understand them and so regulate them that their too active traits be held in abeyance, while those not sufficiently so to make a well balanced brain structure be stimulated by encouraging them forward to their proper place; as a representation of some principle in nature.

Man being the crowning mark of Creation's capacity and power in Nature, represents in his brain structure all the principles necessary to round out the life and character in harmonious proportions, so that the brain itself shall represent a perfect sphere, which caps the climax of human development.

I was known in material life as a poet, but my poetry was neither graceful nor symmetrical, because I lacked the culture necessary to bring out the musical capacity of the brain.

And this is also true of some other organs of the brain. None perhaps more than self-justice.

Had I been taught in early life, that I should deal justly with myself, as well as with others, I would have been far less unmindful of the claims of others.

If I was loved, it was because I had certain traits of character, that were made prominent, while others were concealed because they were not up to the normal standard of a true, pure and noble manhood.

The French are noted for their grace of manner, but are also noted for their unchastity.

If I fell short in this respect it was because in early youth I lacked the proper culture, when the character ought to be unfolded by precept and example.

It is a fault of the world to-day, that unchastity in a man is not looked upon in the same light as it is in a woman. But since I've taken up my abode in spirit-life, I've learned that there can be no difference in the sight of truth. For no woman can be unchaste without the aid of man, and *vica versa*. And whatever degrades or debases the creative capacity in one, can have but a similar effect in the other.

Men of to-day! Let this fact sink deep into your souls, would you save yourselves from treading a pathway in spirit life, that will be anything but attractive until you have paid the penalty attached to violated law in this respect. I speak from experience as well as from observation.

And I may as well say right here and now sister woman! You who frown on one of your own sex because of known or fancied unchastity, while at the same time you give your smiles to one of the opposite sex, who is equally guilty; you too will have a lesson to learn, and one not calculated to make you either happy or self-appreciative while doing so.

But to return to the subject under consideration.

Children ought to know of their sexual condition ere they become inverted or perverted, for to be forewarned is to be forearmed. This can be taught them as early as they begin to ask questions about themselves, and in such a way that they'll never stray from the path of rectitude, with perhaps a few exceptions.

The world is full of misery to-day, because of the lack of competent knowledge on part of the parents, or an unpardonable squeemishness on the part of teachers.

Let the light shine into their souls here, if neglected in other directions, and for the very reason that the sexual nature is the grand centre of all life and possible perpetuity.

Many men and women do not seem to stop to reflect that "youthful indiscretions," as they are often called, so demoralize the whole after life that healthy, happy or harmonious children are not possible, and for this reason: The sexual forces being corrupted by unholy thoughts and practices can never be brought back to the normal standard of excellence, because the magnetic forces partake in a greater or less degree of the conscious degradation that every one feels who travels into "by and forbidden paths." Some may claim that a libertine or a debaucher has no conscience, but we of spirit life know better. For were this true there would be no redeeming gift in his nature to bring him back to harmony in both thought and action even though it may take centuries to do it. For there is no mortal man or woman so sunk in degradation that when they come to spirit life are not brought face to face with the fact, even though they cannot rise above it, until they have reached an altitude where they desire to rise out of the mire of discord and unhappiness, that a life of sensualism or sexual excesses impose.

And this condition is not reached in single life only, but many men, and now and then a woman, covers up by a "marriage certificate" their sexual debauchery, made so by their excessive use or rather abuse of the sexual functions.

But I must again return to the children. Children that are born of inharmonious or unhappy parentage require very careful training to overcome the inverted condition of their sexual natures. Schools of discipline are frequent in spirit life, and when the humane world have a little wiser grown they'll be inaugurated on the material plane of life. To meet such a want men and women will be educated so as to be properly qualified to become competent teachers in this very important branch of true reform. How educated it is not my peculiar province to state, as others far more competent will look after this very important branch of human need. And not only need but necessity in order to do away with prostitution, whether "legalized" or otherwise, in the near future. The rising generation being the only field in which teachers can make a success with very rare exception in this delicate field or department of education.

Were I gifted with a "tongue of flame" or a "pen of fire," I could not bring out in too strong light the necessity of competent teachers in this especial branch of human need. The very blood of the human race has become corrupted to that degree that children as a rule do not reach puberty ere they begin to exercise the sexual functions, either by solitary vice or together, often in groups made up of both sexes. This state of things is deplorable indeed. But it can only be remedied by education on the part of children. Men and women must be made to see themselves in the glass of truth ere they pass out of the form, what all have to then, whether they see an attractive picture or not. But it is much better to begin to climb the ladder of development in material life, because by so-doing the progress is more rapid after one has laid off the body, there not being as many obstacles to surmount because of unchastity. Linger not long in the valley would you climb to where the sun of truth shines on the souls of its faithful followers continually.

O beautiful law of unfolding,
The human body so moulding,
That both the mind and the heart
Each perform their proper part,
In the work of true reform,
To keep the souls of all warm
With the sunshine of true love
That shines on all above,
Who have laid off the body;
By death, and are so nobly
Trying to do their whole duty
To themselves and posterity.

EXPLANATORY NOTE.

This communication was written out in the month of April, 1886, and is one of many from illustrious minds that have figured in human affairs more or less prominently for centuries, that I hold in my possession awaiting to be presented before the eye of the world on the printed page—[THE MEDIUM.

*A treatise found in one volume of a serial work, entitled "Spiritual Sciences or a scientific Analysis of Truth from a spiritual standpoint of observation." The Medium.

Shakspeare—Bacon.

To the Editor of The Better Way.

Your readers, especially those who are interested in the Shakspeare and Baconian controversy, will doubtless remember the very explicit letters written to me upon this subject by Queen Elizabeth, and recently published in THE BETTER WAY. And likewise my letter explaining how the correspondence was brought about, in which I stated also that I indulged the hope now that Elizabeth had given the facts, that I might get all the particulars relative to this important controversy from both Shakspeare and Bacon, who were the principal actors in those immortal works, now so largely agitating the public mind both in this country and in England, not to speak of other countries in which they are equally admired. Well, I write now to say that I have the pleasure of announcing that, through the kind and gracious influences of both Henry and Elizabeth, I have already received two letters from Shakespeare and three from Bacon, all bearing the most unequivocal testimony relative to this great question.

I am enjoined by Lord Bacon not to publish anything more upon the subject until he completes all he desires to say relative to his connection with the whole thing, which he promises shall be full and complete, together with others whose names he has given me, who also took a part in it and who will tell and write all they did and all they know about Shakspeare and his works. From what I already have, I know the information will be full and complete, and it cannot fail to settle the whole matter, so long in dispute, with all those who recognize the important fact of spirit communion, and it will leave the others in doubt, which will sooner or later lead them to inquire and that is equivalent to belief.

After receiving all the testimony in the case, it is my intention to publish all the correspondence and all the facts gathered in pamphlet form and thus give it as wide a circulation as possible. We contend, I desire to say, that Elizabeth's letters will be found to contain the essential facts which will be supported by the testimony of the actors.

J. G. N. ABBOTT.

CEDAR FALLS, IOWA.

Scene in a Trance.

[The Age.]

Dr. Newman was, some years ago, a leading medical practitioner in the large manufacturing town of L. On the death of his wife, he retired into private life, with his son, George, and his frail and peculiar little daughter, Mary. At the time of our tale, George was serving as a volunteer in the Russian army, then carrying the terrors of war into the territories of the Sultan. George was with the army investing Plevna, and the last news his father and sister had heard of him was that he was down with dysentery.

Three days after the receipt of this sad news, the loving father and sister were sitting over the drawing-room fire, sadly thinking of their suffering relation, when Mary asked, "What is dysentery, papa?"

"A very lowering disease, my love, and one the recovery from which is very gradual."

At this moment, Mr. Mason, an intimate friend of Dr. Newman's, was announced; and a benevolent, kindly looking man was ushered into the apartment. Mr. Mason was a dentist, and had for some years practiced the art of mesmerism in his profession, for the purpose of producing insensibility to pain; and was in the habit of resorting to it, rather than to nitrous-oxide gas, in every case he found to be susceptible to his influence.

Dr. Newman believed this mesmeric insensibility to be nonsense, and the two friends had frequently been engaged in hot controversy concerning it, without either having derived any benefit therefrom. The Doctor, too, was one of those men, who unfortunately are by no means rare, that once having made up their minds that a thing is impossible, absolutely refuse to investigate it.

On the evening in question, after the usual greeting, including a kiss to the pretty little Mary, who was a special favorite of Mr. Mason's, Dr. Newman related to his friend the sad news they had received from Bulgaria. Mr. Mason with concern remarked, "I hope to goodness he has not a severe attack. I know only too well the long and weakening after-effects of a bad one."

"Mary was asking, just as you entered, if he were likely to be well yet."

"Yes, papa, I do feel anxious, and there is no possibility of hearing for a week at least. Do people ever die from it?"

"Yes, darling, they do, indeed; our George may be by this time in his grave, for aught we can tell; telegraphic communication is so very uncertain in war time."

"Suppose he is gone, papa?"

"Then you, little pet, will be the only interest left to the poor old Doctor in this life."

Mr. Mason listened with sympathetic sorrow to the fears of the fond father and sister, and broke into the conversation thus:

"My dear Newman, I know a method by which you could perhaps hear from your son in the course of an hour."

"What do you mean? Why on earth don't you apply it, then?"

"That is just what I was about to do, only your consent is necessary first."

'My consent! Of course you have that; but what has that to do with it?"

"Well, it has this much to do with it; the means I propose to employ is mesmerism."

"Come, this is a wrong time for jesting. I should not have thought it of you."

"My dear friend, I am not jesting; I can do just what I said, if my implement be good, and for both of your sakes I am willing to make the attempt."

"Well, if you succeed, you will have destroyed all my arguments, and I shall have to shut up forever. But never mind my humiliation; if we could get an assurance of George's welfare, it would be indeed cheap at the price."

"Very well then, Mary, you do not object to be the subject, and be sent to the East in search of your brother?"

"Oh dear, no! I should like it immensely."

Mr. Mason then directed her to lie back easily in her chair, and placing himself in front of her, he commenced to make passes from head to foot, directing her at the same time not to resist the influence, and to go to sleep. These operations he continued for some time. At last, having judged the mesmeric trance sufficiently deep, he asked, "Where are you?"

To the father's amazement, Mary answered, "I don't know; there are a lot of tents and soldiers about, and big guns are going off. It is very unpleasant; I don't like to be here."

"I want you to go to the Russian camp and search for your brother. Look in the hospital tents."

"I have; he is not in there."

"Then search for him."

"I can't find him."

"Oh yes, you can, look again more carefully."

"I see him now; he is lying on the ground in his great coat."

"Is he in the open air?"

"No. In a tent."

"Is he alive?"

"Oh yes, but asleep."

"Is he ill?"

"No, but I don't think he is very strong; he has just awoke with a start, and called my name; how frightened he looks; goodness, he has fallen on the ground! He is not dead, only in a faint."

"Can you tell us any more?"

"Yes. A letter lies on his box addressed to papa."

"Can you read it?"

"That would not be right."

"Papa gives you leave to do so."

"Then I will try."

"BEFORE PLEVNA.

"My Dear Father:—Just a line to let you know that my attack of dysentery was not severe, and though I am yet weak, I am well enough to take part in the assault on the Turkish works to-night. Good-bye. If you get this letter, I shall be among the fallen. I must get an hour's sleep before falling in, as I am yet too weak to do without it."

"I must return now, I can't stay here any longer."

"Very well, wake up then."

Mary then awoke, but when her father questioned her on what she had seen, she knew nothing about it whatever. Mr Mason said he felt confident that everything that had been related was perfectly true, and that it would in due time be verified. The doctor, however, still remained as skeptical as ever, until a few days after the event above recorded, he found a letter from Bulgaria on his breakfast table. With eager and trembling hands he broke the envelope, when the following entraordinary communication was presented to his view:

My Dear Father:—I have a most astonishing occurrence to tell you. My dysentery was not severe, and I returned yesterday to duty. Last night was appointed for the attack on the enemy's redoubts, of which you know, probably, more than do those who took part in it. My regiment was in one of the assaulting columns, and, knowing the danger of the enterprise, I wrote you a note, to be forwarded in case I fell, and lay down to sleep. I began to dream, and fancied I saw you sitting by the fire at home, and Mr. Mason. Mary was absent, but in a few moments I fancied I saw her spirit floating about here; her absence from home, and her spirit here made the sudden impression on my mind that she was dead. I remember nothing afterwards, except jumping from the bed and calling out "Mary!" until I found myself lying in a cot, and the doctor timing my pulse, and broad daylight. I was perfectly awake and well again, but could make nothing of my dream. Something now seemed to say that I had wrongly interpreted it. But to return to the assault, that had been carried out, but had met with repulse. Three-fifths of my regiment was destroyed, and of my company there remain but one corporal and two wounded privates. It must surely have been an intervention of Providence, which preserved your loving son from an early grave. GEORGE.

Media, and What I Know of Them.

(Special Communication to the Better Way.)

This embraces a large, aye a vast field. In a former treatise, I defined the word "medium," therefore I pass its definition briefly. The medium or the "between", is delicate, sensitive, almost beyond mortal comprehension. Now friends, briefly again, let me state that the medium, many times, is just what his sitters and friends make him. Morality, truth, righteousness, and fidelity, should be the standards set up for judgement of a true medium, and by no means the wonders of their manifestations, or in other words, the greatness of the phenomena which occur in their presence. Curiosity seekers, wonder hunters, and soulless scientists, are a curse to the media as well as to humanity.

Were it not for such as they, the beloved pure white banner of spiritual truth, would not so oft' times be trailed in the mud by media, tempted into sin by their filthy lucre, and a desire to please them, in order (falsely of course) that through the favor of such luminaries they, the media, might reach a popularity and amass much wealth through the influx of the mighty dollar.

But there is another, and a much darker and sadder side to the picture. O ye mortals, know ye that spirits too aid in this work of destruction? Know ye that men are, when they have passed the change called death, as they were in life? Did it ever occur to you my beloved human creatures, that being a spirit will not change a man unless he will? Where ever there is the slightest intimation of evil, spirits return full of darkness, full of ignorance, aye full of so-called science. They speak in generalities, they try by every sort of sophistry many times, to delude their hearers into their own seething, black and pernicious train of thought. O what a chaotic mass miss-called "new thought" is arrayed under the banner of Spiritism. O what a lamentable state of immorality is preached many times under this pure white banner. O my beloved mortal friends, try the spirits, seek not to have him excuse wrong in the slightest, seek not pleasure, neither eloquence, neither great wonders, neither flippant trifling idiotic manifestations. It is not necessary to shake and cut faces. No refined orderly and God-loving spirit would cause his medium to behave in an undignified manner. No spirit filled with a desire for the welfare of earth's children, would polute them by unholy things. No spirit would tell aught as prophesy, which would enter his brain in order that his medium might procure the dollar, if he be righteous. O friends, tempt not the medium, open your hearts for the reception of a mighty truth, and if aught occurs in your presence, save that is holy, chaste, and righteous, reprove the spirit through whom it comes. Elevate yourselves, clense your own hearts, for wot ye, you will be given just what is suited to you. Tempt not, I beseech you, your human instruments, through the emanations of your own lives, which will draw unto you a cloud of witnesses for evil.

But now shall I present unto you my beloved children, my experience in these five years of light and progress, and remember my beloved, it is only my experience. God grant it may profit you all.

The first medium of whom I have any vivid recollection, is Uriah Jones, now a denizen of spirit-life. I first spoke through his organism, on that night when I heard the sweet strain never to be forgotten, "Nearer my God to Thee." In the same time I met with Sarah A. Danskin, and Madame Lyon. Uriah Jones was wholly subject to the will of a spirit, and in him was found no guile. He stands now, radiant in the glorified light of a life well spent.

Sarah A. Danskin, a healer, clairvoyant, clairaudient, and trance-speaker, richly deserves the notice of all good people. Washington Danskin, her husband, did much when in this life for the truth, and she has spent many years, wholly giving her life and her energies for the well-being of humanity. Friends, she is still healing, see to it, that she pass not from this earth unloved and unlooked upon. Dr. Rush, to whose kindness and charity I owe my first admission into a circle, aids her in the diagnosis of diseases by means of hair.

Madame Lyon, a lady filled with the desire for work, a laborer strong and true in the spirit-cause, and the first clairvoyant who saw me, completed the number of media whom I saw on that first night. There were several who have since become media but at that time they laid no claim.

My next attachment was to the little child-medium or child-woman, whatever she is, whom I still control. She submits unto me her body, I use it, and shall, until she quits this mortal, and am grateful. Of her I will only say, let her life and mine speak for themselves.

Now in order that I may slight no one whom I know, I shall classify them under their various phases or capacities.

MATERIALIZATION.

In these five years I have materialized many times. My first efforts were through the mediumship of Carrie M. Sawyer, in a dark circle, where I lay my first hand upon my child Helen's head, and clasped hands with those who sat nigh unto the table. I was but a little time in the light, and prejudice was strong against me; yea, a man in this mortal life still, said, "it is not well to have such scapegraces as that tyrant Henry tho Eighth come in our circle, he had six wives and beheaded them all. I want better than he and would not clasp hands with him." Well, at that time I was not strong, neither gentle, and I could ill brook such contumely, and hence it discouraged me. Carrie M. Sawyer is a fine instrument for materialization, and many startling evidences of spirit return encased in matter have occured in her presence. There used to be a table in front of the cabinet, and for the pleasure of my friends, I oft' times gave my sign. These my first manifestations as a marerialized spirit, occured at the hall in Baltimore upon Saratoga street, nigh unto Pine street.

Next I entered the presence of Madame Jennie Blake of Brooklyn, New York, a lady in whose presence the materialization of flowers and such like things is possible. While in her seance, also a dark one, I gave flowers to many, and brought a bird which I left with C. M. Keith. He is well and gives much pleasure this day by his sweet song. We call him Herald d'Armour or a messenger of love. I also wrote upon a tablet with mine own hand materialized, "this bird is for Catherine." This writing is still preserved, and may be seen by any who would desire to look upon it. During this same evening, I met Prince Albert, late consort of her most gracious Majesty Victoria, and the sweet Princess Alice, his daughter. Through Madame Jennie Blake have come flowers of rare beauty and fragrance, and the evenings spent in her presence are ever pleasurably to be remembered

My next experience was with the genial, intellectual, and gentlemanly, Doctor Rothermel, at present I believe in Arkansas. In his presence I materialized many times. Upon one evening materializing my great highth and muscular form, and again, my features with a reduced stature. This I did that my friends might have a proper idea of what I was like in the light, for you know my friends, clairvoyants may view in darkness, but persons generally speaking, require the light, and hitherto my manifestations had been in dark circles. Also while in his presence, I dematerialized a volumn of Burns' Poems, a blue heart, and a blue cross. The heart and book are where I could produce them for any who might doubt this statement. The cross was my gift to a lady who is at present residing in Alexandria, Virginia.

Dr Rothermel is an earnest laborer in the cause of truth and humanity, and R. S. T. and Dr Pomeroy, his estimable guides, will faithfully perform what so ever is asked of them, in so far as they can. There are several noble spirits who aid Dr Rothermel in the physical as well as musical manifestations.—"The Lord Harry" has a warm spot in his heart for the Irishman and the little golden haired spirit girl.

My next experience was in the presence of Eugenie Beste, a lady who had a little while before been persecuted by the rabble of an eastern town. The papers, and I have no doubt, among them the "File-Us Off", blazed with the so-called discovery of fraud. For by my knightly faith, that slender and weakened file is fond of scratching, and it will doubtless run to the end of its little life, endeavoring to smooth down imaginary edges. But enough of the File, now to return to the slandered lady. I have been many times in her presence, I think in all about ten or a dozen. I first materialized my voice in her seances. They are also dark, but there is this difference, in materializing, the spirits very often illumine the form, producing a soft light which is very beautiful, and passing wondrous to those who behold it. Upon one of those occasions, Anne Boleyn and myself passed through a solid door and entered the seance room. Persons in the seance, distinctly heard my rapping on the nethermost side of the solid door. Anne and I, both spoke upon entering the room, and a gentleman, well known as a Spiritualist called out, "Rex Octavus". Madame Eugenie Beste, as a medium, deserves none of the slander and persecution heaped upon her, and which is unjustly reiterated by many, ignorant of the purpose of that rabble. Proper investigation into such like slander should be made by all good people who desire truth and justice.

My next experience in materialization proper, was through the mediumship of Madame Isabel Keeler, wife of Piere L. O. A. Keeler, of whom, more anon. This lady is refined and lovely to look upon. While in her presence I came to the curtain and clasped hands with Catherine M. Keith, and many other friends in the circle. I also made known my presence to sitters, by means of my sign or countersign, through rapport with mine own hand many times. The manifestations outwrought through Madame Isabel Keeler, are most refined in their character, and through the innate loveliness of the medium, spirits gain much strength and symetry.

Owing to the length of this my experience I found it necessary to continue it, through perhaps several issues.

Humanity's friend,
HENRY TUDOR VIII.

Let every man be himself as God intended and the world will grow steadily better.

The biggest crowns in heaven are for those who were the most natural on earth.



The Lesson.

MAMMA TO POLLY.

"Well, this is discouraging. What shall I do
With such a perverse little lassie as you?
You've idled and fretted an hour or more,
And are not a bit nearer the end than before.

You want to be out with the birds and the flowers,
And cannot be busy for two little hours?
Why, flowers are growing, and hear the birds sing—
There's some kind of duty for everything.

Now, bring me your lesson. What!—D, O, G, cat?
Did ever one hear of such spelling as that?
Take that lesson over, and hand me your slate.
My dear little daughter, twice six is not eight!

And look at your writing! One really might think
A chicken had been at your bottle of ink
And made little claw tracks. Ah, what would
you do
If I were so naughty and careless with you?

Now, play I was Polly, and you shall teach me,
And see what a good little girl I shall be.
Yes, you take the primer, and teach me to spell,
And show me the figures and make me write well."

POLLY TO MAMMA.

Miss Polly sat straight as she shut up the book,
And gazed at her pupil with soberest look,
"My dear little daughter, I'm happy to say
You've had all your lessons quite perfect to-day.

Now leave all the figures and teasing hard words,
And go out and play with the flowers and birds
I am sure so much study is injuring you—
Ho! ho! mamma, darling, that's what I should do."

—Selected.

A Girl's Composition on Boys.

Boys is men that have not got as big as their papas, and girls is young women that will be ladies after while. * * Man was made before woman. When God looked at Adam he said to himself: "Well, I guess I can do better than that, if I try again," and then he made Eve. God liked Eve so much better than he did Adam, that there has been more women than men in the world ever since. * * Boys are a trouble. They are wearing on everything but soap. * * If I had my way half the boys in the world would be little girls, and the other little dolls. * * My papa is so nice that I guess he was a little girl when he was a little boy.

Written for The Better Way.

How to Cultivate the Garden of Mind in Little Children.

Little do we study of the most useful branches of the true growth of life. If we go back into the memory of our childish days, here and there we pick up a little item of kindness extended to us, that has always kept the chord of sympathy tied, and incorporated itself into our system, directing us in our after life. We find it at opportune moments feeding our senses with healthy action.

I remember when a little boy, playing out in the garden potato patch, a picture of father leaning on his hoe talking to a Quaker gentleman by the name of Spencer.

I was inspecting the little spotted tortoise shaped bug, crawling on the green waving leaves, called,

'Lady bug! lady bug! fly away home.
Your house is on fire, and your children will roam,"

When he handed me a piece of silver—I presume a sixpence or levy, as we had no dimes or half dimes in those days.

Though fifty-five years ago, I hold that paragraph on a leaflet of my memory in golden letters, only clouded at times by the shadows of other necessary thoughts.

This act appears little to an unthinking mind, but up to this moment nothing would have been too good for me to do for him.

In the multiplicity of turmoil of thought for making money, we forget the real root of joy and health, which costs nothing to plant in the young mind.

For instance: This summer, having many roses, every morning I was up bright and early gathering a lot of cuttings, perhaps half a basketful. Arriving in the city, on the way to the factory, I varied the route each morning, passing through the alleys and small streets.

Here I met a little four year old girl in ragged clothes, pitcher in hand, and a small loaf under her arm, sauntering carelessly along.

When I offered that little one a rose you should see the sudden lighting up of that little soul under the rags and dirty face, with a "Thank you, sir." Another little one said, "Dim me one, I want to take it to danma." Four or five little girls would be standing around an ice wagon, glad to gather the bits of ice on a hot summer morning; so little are the desires for health and satisfaction attended to in these poor children by those able to, in blissful ignorance, that when cleaning their own fine streets, half a block of houses between does not shut out the disease of these little ones from their own. This is nature in our children praying for help from other parts of humanity.

In a moment I have them around me, wild with excitement for a flower, and off they scamper in different directions, dancing with delight, smelling the flowers and munching a piece of ice.

Up an alley a little darkey boy sat meditatively on top of four stone steps, cracked and broken with age, in a crooked doorway—bent like an old man—leading into a dark hall. I placed a beautiful pink rose in his hands. I could see the light of joy spring into his face, and I felt the thrill of pleasure made there.

Then I came across a little one in a baby carriage. Handing to one, a lady sitting in a doorway, talking to her neighbor said:

"Oh, why didn't you give me that, it will only tear it to pieces?"

It was but a rose. Yet here was age in the dark shadows of our hidden streets craving that tiny delight, and I gratified her wish.

A little miss to whom I gave a bunch, as I passed after a "Thank you," she exclaimed to her companions, "That's the way to do." Soon I saw her bright face glancing at me, as she ran past, saying, "I am going to keep this for Sunday." I saw her hold it up to three ladies whom I overheard say, as they passed smiling, "She says 'that gentle gave man me this.' "

Again a child runs to its mother in the doorway and a smile of thanks from her.

Another little curly-headed one, playing on the curbstone, stops stirring the dirty water to accept a rose with a "Tank you."

I found, too, many thanks from the working girls, boys and men going to their daily toil.

Then why are we constantly annoying ourselves with what we conceive to be faults in others? Why search for misery in the dark alleys of our life, when we can bring sunshine through the clouds? Let us think of pleasant little ways of dispersing unhealthy thoughts. There are thousands of ways by which we can plant the seeds that will stop all this war between capital and labor, divisions and divorces that are bringing us to our graves long before our time. Let the sunshine set in the faces of our mothers and mothers at the good old age allotted to man.

A STUDENT OF NATURE.

Apparitions.

R. H. Proctor, the astronomor and lecturer, contributes an article on apparitions to the Cosmopolitan, in which, while giving due weight to the various physical causes likely to produce illusions, he cites two instances where neither disease, mental nor physical conditions, nor expectant attention offer a reasonable explanation. He concludes as follows: "It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives, is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed facts that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not. Some communication there must be between sun and planet, between planet and satellite, and beyond each solar system between sun and sun, and between galaxy and galaxy; but no one has yet shown what that communication may be. In like manner, even the most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about.".

Buttermilk as a Medicine.

With the rapid growth of reconstructive medicine comes opportunely the reintroduction of old and well-known domestic remedies, among which buttermilk demands a respectable place. A young lady patient of the writer's was suffering from a severe consumptive cough. None of the usual antispasmodics, expectorants, etc., seemed to do any good, simply because her stomach was too weak to bear enough medicine to effect the purpose. Finally I suggested to her mother the use of hot buttermilk. It was adopted at once. Her first night's experience was one of comparative freedom from cough and pain, and a pleasant slumber for several hours. It was continued for a long time, with an unvarying relief of her previous distressing symptoms and an almost perfect freedom from cough for several hours after each draught of the hot buttermilk.

Lingering at one time for weeks from an attack of congestive fever, dosed with calomel and quinine almost beyond endurance, the writer began to desire buttermilk to drink. The physician "didn't believe in humoring the whims of patients," as he expressed it; besides he contended that a single drink of the obnoxious fluid might produce death, as acids and calomel are incompatible dwellers in the same stomach. But I was a good persuader, and my mother was a susceptible subject. The buttermilk "fresh from the churn" was procured and drank. No evil resulted; instead came perspiration and speedy recovery.

Many years afterward I had missed my noon meal. It was about two or three o'clock p. m.—dinner, of course, was over—when I reached a farm house, weak, tired, hungry, and "all out of condition" for active work. Dinner was suggested by the housewife. "No, indeed! said I, "not this time; I am nearly home. But if you have any buttermilk I will take a drink of that to stay my stomach." A good, kind-hearted woman, she soon brought up a pitcher of buttermilk from the cool springhouse, while I examined my patients and prescribed for them. Perhaps a pint was drank during the stay of nearly an hour. For months indigestion had held his unfriendly grip on my stomach. From that notible day forward his rein was broken; my stomach was healed, and I could ride all day, if necessary, without feeling so woebegone from the lack of food as before the drinking of the buttermilk. There are people, however, who cannot use buttermilk at all, and some who cannot use milk of any kind, nor butter; but to others it proves both food and medicine.—[Dr. S. F. Landry in Popular Science News.

Spirit Power Among The Dakotahs.

The wonderful power the churches so long repudiated, but which it now calls "Christian Science" is most wonderfully displayed among the Dakotah Indians. I had a long talk the other day with a Mr. Newell, a man who was for a long time with this tribe as government agent. The man's face was a warrant for his honesty; it was a face that would be accepted anywhere. I first heard him relate a portion of the following at a meeting of the Spiritualists here.

It seems that the Dakotah's were the acknowledged head of all the northwestern tribes, being more than a hundred thousand strong—and contended for their hunting grounds till United State troops had reduced them to about thirty thousand; they then consented to go upon a reservation and learn to cultivate the soil, the United States agreeing to provide for them forty years, or till they learned the white man's ways and became self-sustaining.

Mr. Newell says of them: "They are honest, truthful, and live like brothers. If a member of the tribe comes among them ragged and destitute from any cause, in a few days he is as well dressed and has as good a horse as the others." Among other things he says that if one of their number dreams of lightning he thinks it a warning of evil and goes to work to so gain the protection of the "great spirit" as to avert it. They first kill a dog, then put it in a pot and hanging it over a fire set it to boiling; he tells me he witnessed a case of this kind, and his account is as follows:

"One of the young men had dreamed of lightning and the interpreter, a man of more than ordinary intelligence, invited me to go to the lodge. I found them sitting in a circle chanting their prayers; the boiling pot hung in the center of the lodge. When the preparation was complete, the Indian who had dreamed of lightening, rolled up his sleeves and thrust his hands and arms to the elbows, into the boiling pod fished around until he found the dog's nose and then drew it forth. I saw him some two or three hours afterward and examined the hand and arm. There was no sign of a burn upon it.

Their medicine men go through a long and severe course of preparation and are not considered prepared, or as we would say, cannot get their diploma, until they can be shot at and the balls fall harmless at their feet. "Impossible" do you say? Mr. Newell tells me that he witnessed one such trial. The candidate for medical honors was naked except a cloth around his loins, and as he ran past a certain point in the circle formed around him, a point where there was an open space, different ones took aim and fired directly at him. Mr. Newell says he took particular pains to find if the guns were really loaded, and became fully satisfied that they were. The balls seemed to strike something and fall just short of their aim.

Suppose we examine this matter a little. The spirit controlling an entranced medium was once asked if the story of the Hebrew children in the fiery furnace was true, and the reply was:

"I do not know; I was not there, but I can show you a law through which it might have been true." He then called for a lamp and thrust the finger of the unconscious medium whose body he was controlling, into the blaze and held it there till it seemed it must be burned to the bone, then drew it forth, wiped the smoke from it, and there was not the sign of a burn upon it. He then explained as follows:

"You have a substance which is so transparent, as to be nearly invisible, to-wit, glass; but it is impervious to water. I by my knowledge of the finer forces of Nature, and the laws of their chemical combination, drew from the atmosphere an element that is just as impervious to fire as glass is to water tho' invisible to you. With this I wrapped the medium's finger, and of course it could not be burned."

And now, permit me to ask: "If an invisible element can be drawn from the finer forces of Nature's storehouse capable of resisting fire, cannot an element be so combined as to resist a ball?" And, as I see you are searching for foundation principles, I would further ask:

"If these things are done by spiritual laws; and the spiritual is so superior to the intellectual, why are the Indians in the condition they are, and were before they ever saw a white man?"

TRAVELER

PORTLAND, OREGON.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professiona medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

A Wonderful Revelation from Spirit Life:

SPIRIT EONA'S LEGACY TO THE WIDE, WIDE WORLD.

The Grandest Spiritual Publication Ever Given to The World.

A BOOK OF MANY LIVES, OR THE

Voices From Many Hilltops, Echoes From Many Valleys, or the Experiences of Eon and Eona in earth life and spirit spheres in ages past, in the long ago; and their many incarnations in earth life, and so many other worlds.

—Given Through—

THE SEM ANGELS ORDER OF LIGHT.

The book contains 650 large sized pages; is elegantly bound in fine English cloth, has beveled boards and gilt tops. For sale at the office of THE BETTER WAY. Price, $2.50.

Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts. There are incarnated many who will read understandingly the volume she thus places in their hands, many whose lifelines run parallel with her own, whose lifelines even cross and recross those of Eon and Eona. Far far back into the ages they run, now here, now there, mingling and intermingling their lives with ours.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells it story only to the soul who reads and can understand.

May the volume go forth on its mission of Light and Love, until all paths are lighted by the rays that shine from the centre of Light Divine, and many earth hearts receive the benediction of the higher spheres, waking longings for truth, which is eternal, is the prayer of EONA.

TESTIMONIALS:

Mr. Eglinton, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the blessings it has conferred on me by the perusal of its pages."

Mrs. Sadie A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that matchless production, without longing for your experience, and feeling that every sentence is truth itself.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOSOPHY OF

SPIRITUALISM.

ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE.

Per Year - - - - - - - - - $3 00
Six Months - - - - - - - - 1 50
Three Months - - - - - - - 5

Postage Free.

Specimen Copies Sent Free.

CATALOGUES

OF A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reformatory, and Miscellaneous Books

WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers.

No. 9 Bosworth st., Boston, Mass

NOTICE TO SUBSCRIBERS.

With our large consolidated list it is found that the term paid for by subscribers expires weekly to the number of several hundred. Renewal is necessary *at once* to secure the continued receipt of the BETTER WAY. Upon the papers of subscribers, whose term expires with the current issue, a blue X is marked, and we trust that all who find this sign, will remit promptly for another term. We need all our old friends and several regiments of new ones.

DR. RHODES' FAMILY MEDICINES.

Purely Vegetable

(All Sugar-Coated)

Medical Confections.

A Universal Blessing,

SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhea, Dysentary, Pains in the Limbs, Lameness, Numbness, Constipation, Piles, Worms, Dyspepsia, Consumption, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of humanity.

PRICES: Trial box, 25 cents—by mail 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, $ 500; large boxes $1.00; 6 large boxes, $5.00.

For sale by THE WAY PUBLISHING CO.

WHOLE WORLD

SOUL COMMUNION

JUNE 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke h rough co-operation in though and uniy in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:43 p. m
Boston, Mass	3:28 p. m
Burlington, Vt	3:18 p. m.
Buenos Ayres, S. A	4:18 p. m.
Buffalo, N. Y	2:55 p. m
Columbia, S. C	2:48 p. m.
Cape Horn, S. A	3:43 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Chicago	2:20 p. m
Detroit, Mich	2:38 p. m
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Iowa City, Ia	2:03 p. m.
London, Eng	8:11 p. m.
Lecompton, Kan	1:48 p. m.
Little Rock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tenn	2:23 p. m
New York City	3:15 p. m
Norfolk, Va	3:05 p. m
Omaha, Neb	1:38 p. m.
Philadelphia, Penn	3:11 p. m
Pittsburg, Penn	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga	2:48 p. m.
Santa Fe, N. M	1:07 p. m.
St. Domingo, W. I	3:33 p. m
St. Paul Minn	1:58 p. m.
Santiago, Chili	3:28 p. m.
Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal	12:01 p. m.
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash. Ter	11:18 p. m
Augusta, Maine	3:33 p. m.
Baltimore, Md	3:08 p. m.
Berne, Switzerland	8:41 p. m
Berlin Prussia	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:38 p. m.
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m.
Edinburg, Scotland	8:01 p. m
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:33 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind	2:28 p. m.
Montreal, Canada	p. m.
New Haven, Conn	3:18 p. m.
Newport, R. I	3:28 p. m.
New Orleans, La	2:12 p. m.
Ottawa, Canada	3:08 p. m.
Panama, New Granada	2:53 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo	2:11 p. m.
St. Johns, New Foundland	8 38 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Springfield, Mass	3:21 p. m.
Salt Lake City, Utah	12:43 p. m.
Tallahasse, Fla	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFOR HAVE BEEN MADE BY *ADVANCE THOUGHT* IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

OBJECT:

Through Unity in Aspiration and Co-Operation of Thought to seek higher Truths and Secure Universal Peace.

CONDITIONS:

Self must be lost sight of during the half hour of Communion and every soul given up to Universal Love. Be wary on the side of the right and true!

Mrs. Emma Louise Teed,

Psychometrist, Spiritual Delineator And Trance-Lecturer.

Perfect diagnosis and treatment of diseases given to any one stating complexion, inclosing $1.00 and postage. Delineations given, $1.00 and postage.

Also, this lady will respond to calls for lectures. Address, 239 West Water Street, ELMIRA, N Y

MEETINGS.

Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor

EAGLE HALL, 618 Washington street, corner of Essex—Sundays, at 2½ and 7½ P. M.; also Thursdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

New York, N. Y.

American Spiritualist Alliance.

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

NELSON CROSS, President.
J. F. JEANERET, Secretary, Maiden Lane, N. Y.

Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 P. M. at their church, Thompson Street. Seats free. Public invited. T. J. AMBROSIA, President.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7¾ o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 A. M. All are cordially invited.

The Society of Union Spiriritnalists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week, to which all are made welcome.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Peoples' Spiritual Society meets at 116 Fith Ave. every Sunday at 2:30 P. M. All are made welcome who visit Chicago. G. L. S. JENIFER, Pres.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

Now Ready in Book Form

The Series of Lessons Given by the Guides of MRS. CORA L. V. RICHMOND,

Entitled

"THE SOUL;"

Embodiment in Human Form.

In Six Lessons, viz.:

1st Lesson—The Soul, its Relation to God. 2d Lesson—The Dual Nature of the Soul. 3d Lesson—The Embodiment of the Soul in Human Form. 4th Lesson—The Embodiment of the Soul in Human Form, cont'd. 5th Lesson—The Re-united Soul, including Parental and Kindred Souls. 6th Lesson—Angels, Archangels and Messiahs.

These Lessons have never before been published.

The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text book, or book of reference; but the ever increasing interest in these and kindred subjects among thoughtful minds in all parts of the world, and the great demand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsomely bound in cloth, price, $1. All orders addressed to WM. RICHMOND, 64 Union Park Place, Chicago, Ill.

Also, by the Guides of Mrs. Richmond,

SPIRITUAL SERMONS,

(Weekly Discourse),

Volume I, neatly bound in cloth, $2.50. Volume II, neatly bound in cloth, $2.50.

Orders addressed as above.

For Sale at Par.

250 SHARES in THE WAY PUBLISHING COMPANY, value *ten dollars* each, will be sold in lots of not less than ten shares, on application to the undersigned. This stock will be issued fully paid and non-assessable, and is a desirable investment. L. BARKEY, Manager. No. 122 West Pearl Street, Cincinnati.

THE BETTER WAY.

THE WAY PUBLISHING CO.
EVERY SATURDAY.

L. BARNEY.....EDITOR

CINCINNATI.....JULY 28, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

It looks a little incongruous to the soldier when he sees a Grand Army button used as a campaign badge. Such a ruse will react on the perpetrators, no matter who they are.

The workingmen of the United States are in better condition than those of any other land, but their circumstances may be greatly improved through temperance and enhanced intelligence. Will they heed he prescription?

Those Spiritualists who oppose reform within the ranks of Spiritualism doubtless think with Whateley that there is no use in sweeping the chamber if all the dust comes out of the broom before sweeping begins.

Jay Gould is reported in the list of the insane from nervous exhaustion. He is said to be the victim of insomnia that is relieved by drugs alone. Granting this to be true, his earth work is very near its close.

Hundreds of women have reigned in monarchies. Why not permit their sister women, born queens and princesses, to vote in a republic? Our nation would honor itself by at once moving in a cause so just and liberal.

Munkacsy's horrible picture, called "Christ on Calvary", is now on exhibition at College Hall. It is a travesty of art and the dishonest "poster" of a musty myth. It certainly ministers to the vilest impulses of the human heart, and should be expurgated or suppressed.

Laws were better unmade than disregarded. Carelessness of one enactment induces carelessness of all. The Sunday "closing law" should be enforced or repealed, and its repeal would certainly look like a cowardly back down. The idea that it cannot be enforced is a wicked fallacy.

The future is always ours. There should be great encouragement in this fact for everybody, but especially for those that have abused the past. It contains infinite hope for the student of philosophy, as in its investigations there is never-ending progress, and it is the whole scheme of immortality.

The Centennial Exposition in this city is the prime attraction of this year. It attracts visitors from every locality under the sun, and is worth traveling from afar to see. Do not fail to see it, for another such opportunity will not occur in the nineteenth century; and do not put off your visit till a more convenient season. Go NOW.

H. B. J.—No; we cannot tell if Col. J. C. Bundy has recently visited New York, but if he has not he will probably do so soon, as there is a pressing call for him to go there and do something for which he volunteered his valuable services in May last. If we find out the date of his arrival in the commercial metropolis it shall be duly announced in the columns of this journal.

Sufferings and trials are not only beneficial, but necessities in many instances for the proper unfoldment of the human soul. Without these it could never free itself from surrounding materiality. Even the wild beast loses its ferocity when subjugated by pain, hunger or physical deprivations; and why should not man, who has a higher comprehension of life, and may therefore interpret a meaning from these sufferings and trials?

No Spiritualist has ever yet countenanced a raid upon a spirit medium. He would not so far dare the power of the spirit world even if his self-respect were to permit approval of the outrage. But there are professed Spiritualists whose moral sense is blunted, and whose profession is founded upon hypocrasy, and they make a business of raids. Such persons are jesuits, assassins, and Bundyites, who have no more sympathy with Spiritualism than the bluest orthodox bigot in all Christendom. Mark the scoundrels well; they are spies in the camp of the righteous.

Pretty nearly all the Odd Fellows in the world made a raid on Cincinnati early this week, and they were not long in possessing themselves of the city and all its defenses. They came in Friendship, conquered by Love and hold through the Truth of their principles and practice. What could be more desirable? They were made welcome on these terms, and our citizens were glad to become prisoners to so noble and chivalrous a host. There was mutual congratulation, a grand procession, sumptuous entertainment, many receptions, and solid enjoyment. Not less that 50,000 Odd Fellows have found occasion to remember our Queen City with the warmest affection.

Babylon is tumbling to the Cincinnatus racket every night, with a modern Belshazzar and an interminable corps of ballet girls behind the foot-lights. It is said to be a very realistic and exciting presentation of Babylon to the bald-heads in the front seats, and there is a rush for the more eligible points of view. Ladies make near half of the *hoi polloi* and at least two-thirds of the applause, and this fact is alone a sufficient guarantee of popularity for the grand spectacle. Go? Certainly and take your sweetheart.

Let not the painful eagerness of unfed hope drive any one from careful and conscientious investigation of truth. The way is sometimes tedious and heavy, but when the goal is reached an inestimable prize is won, and the effort is grandly repaid. There are many discouragements for the beginner, principally growing out of prejudices and tradition, but these are always overcome by intelligence and pure thought. The addition of patience will insure victory, and when this is won the condition is peaceful indeed. Fight the good fight and enjoy the prize of highest calling in spirit blessing beyond the power of words.

The legislature of Louisiana has fixed the price of prayers in that market at $50 apiece, *i. e.*, for legislative prayers of average quality. Those who pray for the legislature of Louisiana unquestionably earn their money, but ought not this style of petition to be judged by results? If the Lord can save such a body of men, He is indeed omnipotent, but where is the evidence of salvation? It may be late to ask this question after the money is voted and expended, but the inquiry might be prosecuted with profit on general principles, and it would be interesting in the legislatures of many other States. Give it a general whirl for all it is worth.

Our readers are naturally tired of the Diss Debar case, but not more so than we are. Nevertheless it should be kept before the people that the Diss Debars are victims of injustice as marked and outrageous as that of the Spanish Inquisition, and their persecutors will find a score to settle with their own consciences which will not seem pleasant in the process of adjudication. The examining judge announced from the bench, three years ago, that he would not believe any Spiritualist under oath, and to the tender mercies of such a miscreant are the lives and liberties of good people subject. It would not be reasonable to expect justice in such a court.

What if Spiritualists really become "aggressive?" There are 20,000,000 of these people in the United States, and they demand the same measure of justice from the laws that is meted out to other good citizens. They even insist upon it, and thank God, they possess the power to assert their rights. Fortunately they are peaceful people, but no less determined and self-respectful on this account, and they are sufficiently intelligent to take note of discriminations to their injury, like those in the courts of New York last spring. By the way, that judicial farce will not bear repetition. It scarcely bears its own weight to-day, in the minds of sensible people, and it will look blacker and blacker as time rolls on.

There is about to be very unusual interest in spirit materialization, or etherialization, as some good people call it. No matter what name the wonderful phenomenon is recognized by, it is remarkable, pure and true in the hands of reputable mediums, and its truth is fully established by those investigators who have thoroughly explored the best avenues of psychical research. It is competent to endure the severest inquisition that can be applied to it, while those conditions necessary to its manifestation are preserved, and the sooner it is everywhere put to rational tests the better for the cause. Without doubt this is the view of all good Spiritualists, for those phenomena which are not founded in positive truth are worse than worthless. We can not afford to countenance anything about which there is the least shadow of misleading influence.

Thought is not the property of everybody, for but few can acceptably entertain it and make it feel at home. Do not imagine you are thinking when you are toiling and moiling over the ideas of others, seeking to mangle them into condition to fit your own warped mentality. You must strike out new conceptions of things and fresh adaptations of principles, if you would do profitable mental work, and then you must give clear expression to logical conclusions in a way that will convince and lead others. There is a strong inclination among Spiritualist lecturers and mediums to repeat the old ideas and the shelf-worn phenomena. This is not only unprofitable, but wearisome. The spirit-world ever has something new for those who seek it aright, and it is time to get out of the old rut and make a smooth, reliable, unmistakable track for the new evangel. This is demanded, and there is nothing more accessible to those who apply in the right spirit for that which the world so ardently craves Think and act.

Error is ever talkative, for it requires constant apology, while truth works on in silence.

PRESS ABUSES.

The United States is a press-ridden country and exists under the most abhorrent tyranny of newspapers. No matter who you are or what your position, you must truckle to the press or submit to misrepresentation, which is frequently carried to the extreme of contumely. If you turn to the right the press is pretty sure to announce that you went in the contrary direction, and if you are instrumental in the arrest of a criminal, ten to one that the published account will place you in the vocative and make the rogue the party aggrieved. This is not a strained illustration.

A friend incidentally connected with a matter which has gained considerable notoriety, was interviewed by reporters. He is a gentleman of extraordinary intelligence and finds no difficulty in expressing his meaning fully and unmistakably. What was his surprise next morning to find that the published accounts had negatived his affirmative and affirmed his negative in nearly every instance, representing him as saying just the reverse of that which he in fact said. He wrote a note to place himself right, and now one of the papers stated that Mr. —— had evidently changed his mind since the interview of the previous day, as now he denied nearly everything he had previously asserted. He attempted no further correction. Where was the remedy? He had none.

But a remedy will come in one way or another, for even our boasted "liberty of the press" must not be permitted to enthral the people. Liberty implies mutual protection and respect for all public and private rights. License means, do as you please and a great deal of it, especially if it is sensational.

OUR STAPLE DRINK.

Some visitors at the Centennial Exposition have been bold enough to criticise our Cincinnati water and pronounce it inferior to beer for the purpose of beverage. This is insulting. No water in the world is more substantial or comes nearer the uses of both food and drink at one motion, and if a glass of it is spread out "in the sun" to dry, the product is sure to be a fair article of brick. Where can water be found containing all these possibilities, except in our beloved Queen City of the West?

A lady guest at one of our hotels said to a waiter who filled her glass with our remarkable aqueous element, "Please give me water in place of this cider." "That is water," replied the boy. "Impossible!" she exclaimed. "If that is really water, what makes it this color?" was her inquiry. "Oh, it is Centennial water," said the boy; "they are painting everything red for the Centennial, but to-day we are in a hurry and the water has had but one coat yet."

Seriously, it is a shame to offer guests this decoction of mud, slime and miscellaneous nastiness for any use, and a disgrace to use it ourselves. How can the cold water people expect to succeed so long as, in place of cold water, they offer us warm mud? How can Cincinnati hope to prosper when she is compelled to waste so much time picking her teeth after each sip of her thickened Adam's ale? Strangers do not hanker after this luxury, and many people go elsewhere to transact business rather than drink the fowls of the air, the beasts of the field, and a flavor of all things in the heavens above and the earth beneath. Pah! Let those who vote for prohibition include this enormity in the things they would prohibit, and then we will be Prohibitionists indeed.

PURITY OF THE PRESS.

What is most lacking in the dispensers of news at the present day is a taste for that which is pure, high-toned and dignified. A morbid desire for the sensational is short-lived, and embraces but a limited scope in the reading public, comparatively. The large majority soon tire of such matters, and hardly ever give more than passing glance at the morning or evening papers—merely looking at the head-lines in hope of finding something that might interest them. A thousand to one the paper is laid down again without having read a single paragraph, and often accompanied by the remark that "there is nothing in it." And yet what a vast amount of reading-matter has been gathered, selected and compiled for that particular issue; not one item but has been carefully weighed, formulated and prepared for the printer, so as to make a presentable appearance, grammatically and rhetorically, for the issue intended. And yet, what is its sense? If it does not tell of some slander or horrifying event, it is not considered of much value; "there is nothing in it" for the would-be live journalist of to-day—not regarding those who overlook such news as worth pandering to. Now, there is a very perceptible disposition on the part of many readers to revolt against this, and the result is a desire for foreign papers, or those printed elsewhere except at home—even though they bring the same news, and come later. But it shows what effect that everlasting compounding of the sensational has on home-readers, and while they may read it when brought by papers printed for that especial purpose, they object to it when reflected in their own local columns. If necessity demands certain things to be brought before the public, let them be served so as to create sympathy for the victims, and a warning to other evil-doers—not in the form of a delight to indulge the morbid taste of a few, and at the sacrifice of many whose finer feelings are thereby offended. In this sense the press would be greatly purified to begin with, and followed by readers manifesting a preference for their local papers. But to reach this aim let purity, morality, and dignity express themselves throughout—whether in the telegraphic, miscellaneous or local news.

Materialization.

Some Lies by the Enemies of Spiritualism, and Some Facts by the Friends of Truth—A Correspondent of the *Golden Gate* in the Role of Ananias—Unquestionable Evidence of the Genuineness of Materialization.

We are in receipt of the following startling communication which the writer headlines "A Paradox:

To the Editor of The Better Way.

Some time ago I sent an article on materialization to your journal. It was returned, as it expressed a belief that materialized spirits cannot talk without lungs, shake hands, kiss, etc. I re-wrote the article, leaving out the objectionable part, and it was published in the BETTER WAY. With the returned manuscript I received a letter from the assistant editor, in which occurs the following language: "What would you think if I give my oath that it is possible to walk the floor arm in arm with a dear friend from the spirit world, who materialized in plain view outside the cabinet, and as you walk, if that spirit friend should talk to you earnestly for fully fifteen minutes of your own private family affairs, and of something that existed in your own thoughts only, you never having mentioned them to a living being?—and then, after an affectionate hand shake and kiss dematerialized slowly, while you held the hand, that seemed to the touch real flesh and blood that was the last to disappear, what would you think? All this is true, and of daily occurrence are such experiences with our best materializing mediums. * * There are also genuine materializations that can talk, sing, dance, shake hands, kiss, etc. * * So you must excuse us if we cut your article, for we have many beginners among our readers, and do not wish them to get wrong impressions."

I myself, being a new beginner in the investigation of Spiritualism, felt, and also do yet feel, that the editor did right in keeping wrong doctrines out of the paper. But now comes one W. H. Culshaw, in the Golden Gate of June 30th (a spiritual paper) and in a letter on materialization says: "What we seek to do, and what in part we have done, is to crush out the materializing mediums, and in doing so we have the personal written endorsements of Prof. Wm. James, of Harvard University, the Rev. Minot J. Savage, Col. Bundy, and others of equal note." All of these are presumably Spiritualists. He further says: "We have found that as a class, without exception, they [the materializing mediums] are of the lowest type, some of them bygone prostitutes, others abortionists, and not one who can claim, in the smallest degree, what would pass for common intellect. They are as far removed from Spiritualism as is vice from virtue."

Now this to me, a beginner, presents a paradox, and I, together with other beginners, would be very glad if THE BETTER WAY would give us a little light on this much vexed, but very important, subject. Materialization comes to us outsiders, who have had no experience in any of the phenomena of Spiritualism, as well authenticated as any of the other phenomena, and if the belief in materialization is crushed thus ruthlessly from our minds, the tendency will be to believe none of the rest. Ever since the appearance of that article, I have been searching the spiritual papers for its refutation, but in vain. So far they have all been silent on the subject. Now, if materialization *in toto*, is fraud, we want to know it, and it is the duty of the Spiritualist press to unite in condemning it, if not, Mr. Culshaw's letter should be flatly refuted and he should be made to smart for his impendence, for he affirms that they are not only frauds but prostitutes and abortionists "as a class" and individually, "without" exception. This is certainly very strong language, and if there is truth in materialization, the editors of those Spiritualist papers, who know it to be true, should require W. H. C. to either retract his words or prove the assertion he makes. Even the *Golden Gate* makes no comment on the letter. For the benefit of Spiritualism in general and beginners in particular, please devote at least a part of your editorial column to an explanation on this vexed subject, and greatly oblige,

Yours for truth, S. T. S.
BONNE TERRE, MO.

Remarks.—Our good, earnest correspondent will not imagine that we insert his communication and attempt to answer it with other emotions than those of pain. There is not in the world an editor of a Spiritualist journal who is ignorant of the truth of that phenomenon which we call materialization, and there is not anywhere an intelligent Spiritualist who is not ready to attest to its integrity and to the integrity of its successful mediums. And yet, as we are well aware, this fails to establish the fact desired, for real proof must come to every investigator direct from the spirit world. Evidence at second hand will not do, and this is well, for direct testimony is always available.

Regarding the writer in the *Golden Gate* we know nothing, but if he expects to establish the truth of his statements in the minds of Spiritualists, he must call other witnesses than those named. The assumption that *they* are Spiritualists could have been nothing more than a fleeting pleasantry in the mind of S. T. S. The *Golden Gate* is indeed a Spiritualist journal of high character, and if it made publication without protest of the falsehoods specified by our correspondent, explanation is now in order. It should come with promptness and exhaustively.

Among materializing mediums we have known people of the most exalted moral character, whose lives were as pure as any in the community, yet in a private semi-domestic circle, in this city, of whose sittings we were cognizant, the most satisfactory clear cut manifestations were realized so far as we positively know. This circle was made up of ladies and gentlemen from neighboring families, with not a pronounced Spiritualist among them, purely for investigation, and nothing was done till a solemn promise of secrecy had been exacted from each sitter. They were of the class of good people who are always afraid of Mrs. Grundy, and the majority were members of orthodox churches.

One of the number obtained directions for sitting, and they concluded to get slate-writing. That would please them better than anything beside. They sat two evenings per week for four months without obtaining a scratch on the slate or any other manifestation. A sitting room at the residence of one of the investigators was occupied by the seances. There was a sleeping room adjoining. One evening a young gentleman of the party was taken suddenly ill, and he withdrew to this room for rest. His sleep was so profound that his friends had great difficulty in awakening him at the close of the sitting.

A few evenings following he sickened again and went to the sleeping room. The seance continued. Soon, in response to a startled expression from one of the ladies, the room was in an uproar, for it was discovered that the chair which had been vacated by the young gentleman was occupied by a stranger, an old man of wierd aspect and not of positively mortal characteristics. This figure retreated to the sleeping room, where it was promptly followed by most of the company, but no one was found but their sleeping friend! After some discussion it was concluded that instead of slate-writing, they had found materialization, and part of the company arranged themselves to continue the sitting. Some were too much frightened to remain.

They sat for more than an hour, but nothing came of it. At the next sitting all the members of the circle were induced to attend. The young gentleman experienced the same sensations as before, and went to bed for repose. In a few minutes the form of a lady occupied his chair and gave her name. Then she retired to the room whence she came. The old gentleman who came on the first evening put in an appearance. He tried to articulate, but could not. When he retired he beckoned to a member of the company to follow, and that gentleman saw him go to the bed and, apparently, become absorbed by the sleeper! Two other forms came out that night, but of these we have no description. Sittings of this kind continued, with similar results, until somebody broke faith and told about them outside, and then they were discontinued.

These are facts. They could be testified to by at least eight persons, good and true, but no one ever became a Spiritualist upon mortal evidence, and therefore such testimony is of no effect for the purpose of our correspondent. Besides, we are not permitted to use it. But we can use that which is just as good; perhaps better. Certainly better for the object of this article. *It is this:* Early last year some people, who thought themselves in possession of facts, raised a question as to the genuineness of the mediumship of Mrs. E. A. Wells, of New York. She is an intelligent and high-toned lady, and, as was natural under the circumstances, demanded an immediate trial. She proposed to give a series of materializing seances for a committee under any test conditions they might see fit to impose, and the offer was accepted. The committee was made up of some of the best known ladies and gentlemen in the city of New York, all good, honest people who were in quest of truth for its own sake, and would permit no compromise with fraud or error under any circumstances.

For the purpose of these test seances, which, it was agreed, should be held twice weekly, for eight weeks, Mr. Henry J. Newton constructed a cabinet from which it would be impossible to project simulated manifestations, even were such the intention. (A description of this cabinet will at some future time be given in THE BETTER WAY.) The sitters formed a solid half-circle in front of the cabinet, so that when a form came out it must come into this half-circle.

It is proper to state that at the date of which we write several members of this investigating committee were unbelievers in materialization, but the manifestations were so starling and overwhelmingly conclusive for them to remain so. On all occasions when she entered the cabinet Mrs. Wells wore a dark dress, "but at every seance forms clothed in white, with long veils and flowing drapery, came out," and "at times long arms would reach out of the cabinet and swing up and down the curtains, sometimes three or four of them. * * It was no unusual thing to see three and four arms at a time, six feet apart, or as far apart as were the extreme ends of the cabinet. * * Eunice [one of Mrs. Wells's controls] materialized several times. She is small, like a girl of ten or twelve years old, while Mrs. Wells is a large woman. * *

"Very often two forms would come out at the same time, one from one compartment of the cabinet, and one from the other. At one time a form clothed in white came into the room from the compartment where the medium was and went into the other, the empty one. In about a minute she came back accompanied by a male form, an ordinary sized man dressed in dark attire, and both went into the medium's compartment. That male form, the control said, was a very ancient spirit chemist, and it was intimated he could do wonderful things, which afterward proved true. At one time, when some joking remark was made to the control about getting through the netting, the reply was made that the chemist said he would try to put Mrs. Wells through it before the seances were terminated, *and he did so.*" (The cabinet was divided into two compartments by heavy fish netting.)

At the next seance, a few minutes before the close, this ancient spirit chemist came from the cabinet and told the sitters, in audible voice, not to be alarmed, but to look well to the medium. A short hymn was sung and then Eunice said "good night," which signified that the seance was closed.

Mark the sequel!

Gas was turned on. Some of the sitters looked in the cabinet for the medium, but she was not in the compartment she had entered! Neither was the chair in which she sat during the seance. She was found in the other compartment lying upon the floor in a cramped position, with the chair resting upon her form. * * At first she was unconscious and very weak. The Committee say: "The cabinet was in the same condition as before; the netting had not been disturbed, nor could any part of it have been removed without destroying it. We carefully examined every part of the cabinet and found that nothing had been disturbed or changed. The promise of Eunice had been fulfilled. Wonderful as it was, we had ceased to be astonished or surprised at anything done there."

A neat little white dress was made for Eunice into which she several times materialized, and then dematerialized, leaving the dress upon the floor inside the circle. One of the committee held both the hands of the medium in the cabinet while a spirit materialized in flowing drapery and went out among the sitters and greeted them and then returned and dematerialized. On one occasion a spirit materialized outside the cabinet. As this is an interesting incident, we transcribe part of the description: The medium came out of the cabinet and sat in a chair. "She bent forward, clasped and unclasped her hands, reached out as one would paddling in the water, several times bending her head nearly to the floor. Two or three times she put her hands on her head as she bent forward, and passed them down towards the floor as one would in making mesmeric passes. Soon a little white gauzy substance appeared just above the floor, which soon enlarged to about the size and shape of a man's hat, and then raised up in the form of a child, and almost in an instant rose to the height of the medium, a full form, head, face, arms and clothing! As it stood beside the medium it was slimmer, and two or three inches taller than the medium. The clothing of the medium was black while that of the spirit form was white. Those who were close to the materialized form said the face was exquisitely beautiful. The form went into the cabinet with Mrs. Well."

We give but few incidents from this series of wonderful tests, but, it is hoped, enough to show their character and the undoubted evidence of their genuineness. The investigation was held under the most rigid test conditions, and under the strict surveillances of twelve people whose intelligence and integrity admit of no question. Their report is a model of straight-forward statement and carries the irresistible evidence of truth upon its face. No true man or woman who knows them would for a moment hesitate to question their fairness and sincerity.

Under these conditions what is to be said to Mr. W. H. Culshaw, provided there is really such a person?

It would occur to us that he is answered by facts, and that, unless he promptly corrects his statements, he is a malicious falsifier.

The good, clean, strictly honorable *Golden Gate* will certainly do everything in its power to unravel the complication, and do justice to those materializing mediums who are good, clean and strictly honorable.

We know that some who profess to be mediums for this phase of manifestation are not above suspicion, inasmuch as when manifestations are weak they supplement them with their own clumsy powers, but these persons are always found out and lose caste with Spiritualists. Yet there are chances that such will reform and do better, and we propose to give them the benefit of the doubt till prospect of such reformation is pretty well exhausted.

We have materializing mediums in Cincinnati whose daily walk and conversation, domestic and social life and psychic gifts all unite in stamping "falsehood" upon the statements of the writer in the *Golden Gate*, and if his associations with mediums have been as unfortunate as his words lead us to infer, he should cast blame upon his own depraved tastes rather than upon people who, "as a class", are doubtless his superiors morally if not intellectually. The idea we get of his lucubration impresses us like an exhalation of the *File-as-Off* in fly time, and therefore it is wise to await developments.

POSTSCRIPT.—In reply to a dispatch to San Francisco, we are in receipt of the following message:

To the Editor of The Better Way.

* * * * "The *Golden Gate* has a new board of directors, a majority of whom, it is said, do not believe in materialization, and they seem to favor an attack on mediums for materialization. A report that they have sold out to the enemies of Spiritualism is not credited, but there is plenty of talk about it. * * * *"

We omit some reflections upon the *Golden Gate*, which can not be printed without conclusive proof of their integrity, and anxiously await what the mail may bring us upon this remarkably interesting subject. Meanwhile there is no publication better able to speak for itself than this, that is criticised, and its explanation will certainly prove conclusive, if not satisfactory. In common with the Spiritualists of the United States we think we have a right to ask for it, but our asking is intended to be gentle and courteous, and we trust it will be accepted in the same spirit. At this writing we do not believe that the *Golden Gate* discards so important a factor as materialization from the phenomena of Spiritualism.

PERSONAL.

Prof. J. M. Allen lectures in St. Louis, August 8; in Vicksburg, Michigan, Camp, August 15, 16, and 18. Address, Vicksburg, Mich. Care W. S. Wandell.

Warren Chase is at Mount Pleasant Camp Meeting, Clinton, Iowa, where he will remain till last of August. From 1st December till April, '89, he will reside at St. Louis and lecture there and at places easily accessible from that city.

G. W. Kates has closed his official connection with the Lookout Mountain Camp Meeting. He will devote his entire time hereafter, with his wife, in the lecture field. They go to the Clinton, Iowa, camp meeting in August, and will remain in the West until November, when they go to Pittsburg, Pa. Their address is Greenville, Darke Co., Ohio.

ANNUAL MEETING

A MEETING OF THE STOCKHOLDERS OF THE WAY PUBLISHING COMPANY will be held at Lalonia Hotel, Covington, Ky., at 10 a. m. on Saturday, August 11th, 1888, for election of officers, annual reports, and the transaction of any other business found necessary when met. L. BARNEY, Sec'y.

SOCIETY OF UNION SPIRITUALISTS.

BUSINESS COMMITTEE *for July and August.*
M. G. YOUMANS,
EDWARD O. HARE,
CHAS. C. STOWELL.

Elmira, N. Y.

The First Spiritual Church of Elmira, was organized last winter, with F. M. Chase, President, and Mrs. Ira Perrin, Speaker. We meet in Odd Fellows Temple every Sunday evening. Much good has been done for the cause by our meetings. Mrs. N. T. Brigham spoke for us in May. Our cause is growing. We keep soul communion every month.

P. R. RUIFFIN, Sec'y.
July 17, 1888. 505 Park Place.

The Hermetic Publishing Company, of Chicago, issue *The Hermetist*, monthly, at $1.00 per year; and they are publishers of Hermetic MS. No. 1, entitled, "The Future Rulers of America," price 25 cents; and "Physics and Metaphysics—Their Relation to Each Other," price 25 cents. These productions are thoughtful, readable, and of peculiar value to the occultist. Motto. "Get Understanding."

Hundreds of subscribers who understand their own interests are renewing subscriptions upon our offer to accept $2.00 per year till September. After Sept. 1 the price will be $2.50 per year, without deviation. Thousands upon thousands of good people should understand this change and govern themselves accordingly, for the saving is worth making.

Reception.

On Wednesday evening, August 1, the ladies of the Society of Union Spiritualists will give a reception to Mrs. Shehan, on the eve of her departure for the East. There will be fine music, and a good social time will be enjoyed. Committee on Refreshments consists of Mesdames McCrocker, Goodhue, Winchell, King, Taylor and Molloy.

Cincinnati Lycum at G. A. R. Hall.

Lyceum met at the usual hour. Mrs Roberts presided.

Opened by singing hymn No. 49, Mrs. Molloy at the organ. After the lessons, silver chain recitations, hymn, "Happy Greeting to All," was sung. The march was led by Mrs. Roberts and Mrs. Dobson. There were 27 children in attendance, and in Liberty Group about 65 (adults). Dr. Rose conducted the group with the assistance of Bro. Vanderhagan. Lyceum closed by singing hymn, "Lyceum Band." We are pleased to see so much interest manifest in the good work, but think it should not be left to two or three.

After the hymn the mediums' meeting was opened by Mrs. Shehan and Mrs. Donnelly. Prayer by Mrs. Donnelly. Address by Mrs. Sheehan, under control of the Doctor; subject, "Spiritualism and Spirit Control." She gave good and wholesome thoughts which were well received by the audience.

Mrs. Kibby spoke under control, on "Separation of Spirit from Body," and gave a grand talk.

Hymns "Nearer my God to Thee," and "Sweet Bye and Bye" were sung. Meeting closed with benediction. About 150 people were present. W.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mrs. Nellie Cofran is located at Onset.

Mary L. French is open for engagements for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Bristane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 2121 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

George A. Fuller, M.D., and Dr. H. F. Merrill, the test medium, are engaged for the month of July at Mt. Lookout Camp Meeting.

Mrs. Helen Marr Wood, of Little Rock, Ark., will spend the month of July at the Lookout Mountain Camp Meeting.

Mrs. Sallie Scoville, the well-known psychometric reader is again in the city and can be found at No. 1315 Olive street, St. Louis Mo.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street, St. Louis, Mo.

The Parker Circle have their regular meetings evening Sunday at 2121 Walnut st., St. Louis, Mo., at 7 P. M. They are doing a good work, their meetings being well attended.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1604 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists, on Ada street, Chicago, Ill., morning and evening each Sunday.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Dr. Daniel Calkins and wife, of Williams Center, O., formerly Mrs. C. M. Gordon, of Toledo, will be at the Vicksburg, Michigan, Camp Meeting during the month of July.

J. C. Street will act as Chairman at Cassadaga Camp Meeting this season, and will open, about the last week in July, a class for Occult Science and cultivation of Spiritual Gifts at that place.

B. M. Lawrence will answer calls to lecture with or without his stereoptican and spirit pictures, on Sundays or week day evenings. He has a large and fine collection of spirit pictures. Address, care Banner of Light.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 26. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Helen Stuart-Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondents are reminded that her permanent address is "General Delivery, Boston, Mass.

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Willimantic, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations.—

July 20th to August 3rd, at Cassadaga, N.Y. Camp Meeting.

August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H.,

August 22nd to 25th Queen City Park. Vt, Camp Meeting.

August 26th to 31st, Etna, Me. Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Boutelle, Business Manager, South Framingham Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

Mrs. M. Reinhart Trumpet Medium, 543 W. Court St.

Mrs. S. Seerey, 34 Gest street, Trumpet and Slate Writing.

Mrs. A. G. Kuball, 398 Baymiller street, between Poplar and Findley streets. Trumpet.

J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc

Mrs. M. Englert. Trumpet. 67 Marshall Ave.

Mrs. Stewart. Trumpet and Independent Slate Writing. 10 Addison street.

Mrs. Anna Cissna. Independent Slate Writer. 83 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street. Trumpet.

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

THE WAY PUBLISHING CO.

Notice to St. Louis Subscribers and Spiritualists.

Mr. Milton Lyle, of St. Louis, has been appointed agent for this publication to receive subscriptions and advertisements and make collections. THE WAY PUBLISHING CO

Testimonial.

I sent to B. F. Poole, Clairvoyant Optician Clinton, Iowa, for a pair of Melted Spectacles. Was greatly pleased to find that I could read the finest type with them.

I consider them the best spectacles for the least money that I ever saw.

I recommend them to all who need spectacles. S. ROWHER,

ETIWANDA, SAN BERNARDINO, Co., CAL.

CAMP MEETINGS.

Cassadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th.

Lookout Mountain Camp Meeting will last the entire month of July.

Camp at Vicksburgh, Mich., from July 13 to August 14.

Haslett Park, Mich., meeting will be held for five Sundays, beginning July 26.

Verona Park, Maine. From August 12th to to August 27th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Mount Pleasant Park, Clinton, Iowa.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular

Lookout Mountain Camp Meeting.

The third week has been the best in attendance. The regular meetings have about repeated the results of former ones.

The memorial meeting to the memory of Mrs. S. A. H. Talbott, who lately passed to spirit life, was a highly interesting and complimentary service.

The Chattanooga News gave the following account of the meeting:

"The services held at the spiritual campground last evening were beautiful indeed, and were in memory of Mrs. S. A. H. Talbott, who died recently, at Shreveport, La., while on her way from her home in Texas to attend the camp meeting at this point.

All who knew Mrs. Talbott here unite in declaring her to have been a beautiful character, bright of mind, large of heart, and a woman whose soul seemed wrapped up in the communion between the material and spiritual worlds. She always took a lively interest in the Association and their meetings here, and, notwithstanding the fact of her advanced years, was a constant attendant upon their camp-meetings on Lookout Mountain. It is not a matter of wonder, then, that this body should feel called upon to hold a service in memory of the departed lady, and to speak in feeling terms of her true nature and tender deeds.

The platform in the pavilion was beautifully decorated. On one side stood a table draped in white and decorated with evergreen. Next to this stood a large snow-white monument about which graceful limbs of evergreen twined, and in the front half encircled a small picture of the departed lady; beside this monument stood a chair—the vacant chair left by her demise—which was one mass of beautiful flowers and ivy green. About the legs, back and arms the ivy, cedar, smilax and other vines twined tenderly, studded here and there with Marguerites; and the seat of the chair was one great cushion of lovely blossoms, which seemed to distill their sweet fragrance upon all the surroundings, typifying, as one of the speakers said, the pure and sweet influence cast by Mrs. Talbott upon everything and everybody with whom she came in contact.

The ceremonies were conducted by Rev. Samuel Watson, who acted as chairman, and were participated in by all the Spiritualists on the ground and listened to attentively by many visitors. After a short and touching address by Rev. Watson the assemblage sang, 'Nearer my God to Thee,' and then Mrs. G. W. Kates took the stand and delivered a eulogy on the life of the departed."

The committee on resolutions made the following report:

Whereas, In the due course of nature, our beloved sister in the cause of spiritual culture has been born into the higher life, and,

Whereas, We shall miss her ministrations in the flesh that have been so full of a divine inspiration pointing over to a higher and better unfoldment of all powers, mental, moral and spiritual, and,

Whereas, Sister Talbott was a willing and favorite speaker and medium at all the camp meetings previously held by this Association, and was engaged to give of her inspirations at the present sessions, therefore be it

Resolved, That we do not deplore her departure from the earthly tabernacle as a blow from the hand of Providence that shall be to our misfortune, but rather look upon such a ripe birth into spirit life as a blessing to her, and will also be an added source of inspiration from which to draw at our spiritual gatherings.

Resolved, That we look upon death as a white-robed messenger of eternal life, and regard such epoch in our lives as a blessed Period—when time has granted us a proper earthly experience—which expands our opportunities for usefulness and advances us to better opportunities for a progressive unfoldment.

Resolved, That we found in Sister Talbott such a worthy character and nobility of soul that we shall truly miss her genial greetings and familiar presence in the form of earth—but realize that the hallowing influence of her soul will ever rest upon us, and that the ministry of spirit will be realized by us in the familiar form of our beloved evangel.

Resolved, That we extend to the husband left behind our earnest assurances of sympathy for his loss of an earthly companion, and that he will meet her again ere long in a more blessed realm where she will have prepared a mansion for him eternal in the heavens.

Resolved, That copies of these resolutions be furnished the husband of our co-worker and each of the spiritual journals, and that a page of record be devoted to her memory in the official books of this Association.

SAMUEL WATSON,
G. W. KATES,
JERRY ROBINSON. } Com.

Mrs. Richmond gave an impressive memorial poem.

Impressive addresses were delivered by Mrs. Glading, Dr. Fuller, Mrs. Kates, Col Fort and Mr. Albert.

Dr. A. W. S. Rothermel arrived on the grounds and commenced a series of his wonderful physical seances in the light.

WHITFIELD.

Cape Cod Camp Meeting.

HARWICH, MASS., July 18, 1888,

To the Editor of The Better Way.

This is the oldest Spiritualist Camp in the United States and one of the quietest and most strictly honest places on earth. Its age as a camp is 22 years, in all of which period it has been admirably managed.

Three years ago the camping grounds were changed from one grove to another, and the quaint little cottages were moved, and when people came to the new grounds down by the ocean—the other location was inland—and found the old time cottages, tents and inhabitants, the sensation was peculiarly pleasant.

Dr. H. B. Storer, a well-known and faithful laborer in the vineyard of Spiritualism, and who to our mind is a most gifted and exquisitely attuned instrument for inspirational lectures, is our chairman. Graceful and unpretending, he is well adapted to bring sweet inspirations and harmonious influences to speaker and audience. The old time home singers give vocal and instrumental music. Mesdames Howe, Bee and Smith, assisted by the Kelleys, Smalls, and Nickersons are very active and do effective work.

July 15th was the opening day. After singing by the choir, Dr. Storer introduced Miss Jennie B. Hagan and requested that she improvise a poem before the lecture, and such was the order. The beauty of the morning and the harmony of the people intensified the benign influence, and the inspiration of the poem was marked. Dr. Storer followed in an eloquent lecture, the exquisite pathos and practical logic of which his hearers will long remember. The Dr. is growing old, but oh, so gracefully and graciously. It is the ripening of a life well rounded by communion with the angel world.

Afternoon Miss Hagan spoke upon subjects suggested by the audience, the principal one being "Psychic Research," proposed by the famous mesmerist, Dr. Carpenter. Poems on a variety of subjects, singly and in combination, were given. In the evening, conference.

Monday was a day of rest from public service, and was devoted to private sittings by Miss Hagan and Mrs. Julia Carpenter.

At ten p. m. on Tuesday Miss Hagan gave a lecture upon "True Poety; its Origin, History and Development," which was a fine effort indeed. Naturally the poems which followed were unusually admirable. To-day Prof. Carpenter is the speaker.

Too much cannot be said in commendation of this camp and its devoted workers, and it is pleasant to know that they are appreciated upon both sides of life. So may it ever be. Fraternally, A. K.

Onset, Mass.

Sunday, July 22, the rain came down in torrents lasting through the greater part of the day, few people ventured out of their cottages. The meetings were held in the Temple. Miss M. T. Shelhamer lectured in the morning, her subject being "Shams," and A. A. Wheelock in the afternoon, subject, "Organization." Mr. Edgar W. Emerson gave interesting tests from the platform after the lecture, the whole concluding with a band concert by the popular Middleboro band.

Sailing parties every afternoon at the close of the meetings.

The Facts Convention will take place Thursday and Friday, Aug. 2 and 3. Thursday morning there will be speaking from the platform and in the afternoon in the Temple the Spiritual Congress. Friday there will be a change of programme. A light seance will be given by Horatio Eddy, tests from Mrs. Stansbury and others, the whole to conclude with a grand ball. Programmes of the Convention will be distributed later.

G. F. HOWE,
HEADQUARTERS OFFICE, July 23, 1888.

Panoramic Phenomena.

Strange Portents and Weird Results—Incidents Unapproached in Romance.

To the Editor of The Better Way.

A phase of panoramic manifestations has recently come to certain sensitives with features of extraordinary significance.

Apparently the pictures developed in these phenomena are upon endless material and revolve before the eyes of the medium at a rate of speed which admits of fair description as they pass. They are thought to be prophetic of events, some important and others quite common-place.

A description of one recently seen indicates a long and bloody war in Europe and sore distress among the people; and, after many privations, the abolition of monarchial rule and a happy condition. The descriptions were of cities, towns and scenery in England, France, Spain, Germany, Russia, and Portugal, and, it was thought, the happy climax was in Ireland, with peace, prosperity and intelligence. Scenes of governmental portent are frequent.

Although there are many mediums for this phase, we are acquainted with but one, a gentleman now in the sixties. His experience dates back twenty-five years, and his reminiscences are of absorbing interest. Once the history of a prominent family was pictured to him, beginning with all the blessings of prosperity and intelligence, and ending in the darkness of prisons and lunatic asylums through the agency of the demon of drink! All came to pass as outlined. At another time he saw himself upon the canvass, apparently in conversation with a lady whose face was strange to him. She handed him a paper, which he signed. Not long after this lady called on him at his office and loaned him a considerable sum of money, and he secured payment of same by mortgage on real estate. But he finally satisfied the mortgage by connubiality instead of cash, and now he is in something of a quandary as to the real signification of the picture.

With an inordinate wealth of material upon this attractive subject, we find it embarrassing to select such incidents as will sufficiently interest the reader in the limits of an ordinary newspaper article, and at the same time convey information of value to the cause of Spiritualism. Many details are incomprehensible and appear like the ecstasies of the veriest romance, while others are as solemn and sad as a rustic courtship. But there must be a beginning.

Near twenty years ago there appeared to our seer this vision: A young girl of winning face and modest demeanor, who was accosted by a youth wearing a pleasant mask. She turned from him to an unmasked youth of attractive mien, and the twain walked away. Then the first-named youth removed his mask and disclosed a forbidding countenance, distorted by wrath. A change of scene exhibited the favored youth on shipboard and the maiden waving him adieu. Next she is persecuted by him of the mask. She is plunged into deep sorrow by failure to hear from her lover. Letters are intercepted by an employe in the post-office. Our friend meets the girl on the street, informs her of what he knows and promises to see the wrong remedied. He goes to the post-office, recognizes the delinquent, demands the letters and obtains part of them (the others being destroyed) restores them to the maiden and tells her that the author of the trouble was the youth in the mask. She will not have him prosecuted but will see him no more. He falls into bad habits and fills and early grave. The other youth passes from mortal life while abroad, and the maiden becomes a lunatic. We are aware that the story lacks the conventional termination, but it is true, and was fully outlined upon the medium's panorama.

Another picture indicated the double life of a priest. In the initial representation he was shown administering to his flock. Next he was a man of family, with wife and child, living in almost total seclusion from the world. Again he is painted in sacerdotal robes, and yet again he appears in his own domestic circle. The face is unfamiliar and the medium is at a loss to understand the meaning of the vision. In one of the family pictures the priest-husband cruelly beats his wife and leaves her stunned and bleeding. Next day the medium meets this monster face to face, and accosts him.

"How is your wife to-day?" he asks.

"I am a priest of the church, and have no wife," is the reply.

"Still you certainly have a wife, whom I saw you beat and leave senseless, and if you do not tell me truly how she is, I will adopt means to find out, and have you punished as you deserve," said the medium.

The holy man turned pale, and gasped, "Who are you?"

"One who knows the truth. Take care of that poor woman or I will have you arrested."

That night the corpse of the woman appeared upon the canvass, and our friend saw the priest nevermore, but word came out that a poor widow in a suburban district had been mysteriously murdered, and, quite disconnected from the first announcement, that the shepherd of a certain flock had left for foreign shores.

Our medium related this incident to a lawyer friend and was laughed at. He was told that his picture might be all right; but that it was not proof of anything, and could not be made the basis of even an arrest on suspicion. But the time will come when such a manifestation will be received as evidence, and then more justice will be done than in the present age of stultifying prejudice.

"Do you get a near view of these representations, and what is their artistic character?" we asked.

"They seem to be about fifteen feet away, but sometimes for a few moments much nearer. Artistically there is great variation. They change abruptly from the most exquisite coloring and finish to the merest outline, and then back to mellow tints in elaborate design, giving the impression that they are the work of a variety of hands."

We propose to give some interesting details of these manifestations in a future article. Fraternally,

G. H. ROMAINE.

RADICAL CURE TRUSS OFFICE.



J. B. KNIERIEHM,

With Drs. Marsh & Corliss Fourteen Years Successors to

DR. D. G. CORLISS,

Manufacturer of and Dealer in the Most Approved **Trusses, Abdominal Supporters,** Shoulder Braces, Suspensory Bandages, Elastic Stockings and Apparatus for curved spine, bow legs, club feet, etc.

No. 9 West Fourth St., CINCINNATI, O.

Competent lady attendant always present.

HEALING.

SEND ONE DOLLAR, two-cent stamp, lock of hair, age and sex, to 1696 N. Gilmore Street, Baltimore, Md., and get a diagnose by Spirit DR RUSH who has wrought many wonderful cure through the widow of Washington A. Danskin.

Modern School of Healing
—THROUGH—
SPIRITUALISM
—MENTAL—
And Physical Treatment.
MASSAGE AND MEDICATION.

For particulars, call on or address MRS. ANNIE C. RALL, No 512 West Liberty St., Cincinnati.

Speakers and Mediums.

Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named.

JULY: No meeting.
AUGUST: No meeting.
SEPTEMBER: Cora L. V. Richmond, inspirational speaker.
OCTOBER: Mrs. A. M. Glading, speaker and platform test medium.
NOVEMBER: Walter Howell.
DECEMBER: Walter Howell.

Speakers Engaged.

The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati:

Jan. 1889; Frank T. Ripley.
Feb. 1889; Mrs. N. T. Brigham.
March, 1889; Helen Stuart-Richings.
April, 1889; Jennie B. Hagan.
May, 1889; Edgar W. Emerson.
June, 1889; Edgar W. Emerson.

Cassadaga Lake

FREE ASSOCIATION.

THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio will hold their **Ninth Annual Meeting** on their grounds at

Cassadaga Lake

Chautauqua County, N. Y.,

From July 21st to August 29th, 1888.

PROGRAMME:

Saturday, July 21—Walter Howell, London, Eng.
Sunday, July 22—Walter Howell, and Mrs. Cora L. V. Richmond, Chicago, Ill.
Monday, July 23—Conference.
Tuesday, July 24—Dr. J. C. Street, Boston Mass.
Wednesday, July 25—Mrs. Cora L. V. Richmond.
Thursday, July 26—Miss Jennie B. Hagan, Mass chusetts.
Friday, July 27—Dr. J. C. Street.
Saturday, July 28—Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.
Sunday, July 29—Miss Cora L. V. Richmond and A. B. French, Clyde, Ohio.
Monday, July 30—Conference.
Tuesday, July 31—Walter Howell.
Wednesday, Aug. 1—Chas Dawbarn, New York City.
Thursday, August 2—Mrs. Cora L. V. Richmond.
Friday, Aug. 3—Chas. Dawbarn.
Saturday, Aug. 4—Walter Howell and Mrs. Cora L. V. Richmond.
Sunday, Aug. 5—Chas. Dawbarn and Mrs. Colby Luther, Crown Point, Ind.
Monday, Aug.—Conference.
Tuesday, Aug. 7—Mrs. Colby Luther.
Wednesday, Aug. 8—J. Frank Baxter, of Chelsea, Mass.
Thursday, Aug. 9—Mrs. H. S. Lake, Boston, Mass
Friday, Aug. 10—J. Frank Baxter.
Saturday, Aug. 11—W. F. Peck and Mrs. Colby Luther.
Sunday 12, Aug.—Mrs. H. S. Lake and J. Frank Baxter.
Monday, Aug. 13—Conference.
Tuesday, Aug. 14th—Mrs. R.S. Lillie, Boston, Mass.
Wednesday, Aug. 15—Mrs. H. S. Lake.
Thursday 16, Aug.—Rev. Samuel Watson, Memphis, Tenn.
Friday, Aug. 17—Mrs. S. H. Lake.
Saturday, Aug. 18—Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y.
Sunday, Aug. 19—Rev. Samuel Watson and Mrs. R. S. Lillie.
Monday, Aug. 20—W. J. Colville, Boston.
Tuesday, Aug 21—Mrs. R.S. Lillie.
Wednesday, Aug. 22—W. J. Colville.
Thursday, Aug. 23—Mrs. R. S. Lillie.
Friday, Aug. 24—Walter Howell.
Saturday, Aug. 25—W. J. Colville and Mrs. Clara Watson.
Sunday, Aug. 26—W. J. Colville and Mrs. R. S. Lillie.

Any one wishing further information, send postal for circular to A. E. GASTON, Secretary Meadville, Penn.

HOW TO GET TO CASSADAGA LAKE.

Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station.

Passengers over the "Erie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale Station.

Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale.

For Sale.

One-half interest in Dr. T. J. Spencer & Co.'s THREE GREAT REMEDIES. The purchaser to get full directions for manufacturing same. For full particulars address.

A. W. SHIREY, Minturn, Ark.

Something New and Pleasing.

Write a letter to your spirit friends and have it answered by independent writing. Questions upon Health and Business answered in same manner. Price, $1.00. Address, ANNIE LORD CHAMBERLAIN, Box 56, Mattapan Dist., Boston, Mass.

Dr. William Rose,
MAGNETIC HEALER,
322 Walnut St., Cincinnati.

Makes a specialty of Diseases peculiar to Women.

Forty years' practice. Testimonials can be seen at his office of his Wonderful Cures.

Ju 21, 1 m.

MEDIUMS.

CARRIE M. SAWYER.
Materializing Medium
No. 785 Sixth Ave., New York City.

SEANCES Tuesday and Friday evenings at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock

MRS. HELEN FAIRCHILD
OF BOSTON, MASS.
Materializing Seances,
914 SIXTH AVE., NEW YORK.

AFTERNOON: Tuesday and Thursday at 2:30 P. M.

EVENING: Sunday, Tuesday and Thursday at 8 P. M.

☞ Private Seances and Sittings a s peciaty

MRS E. L. SMITH.
SPIRIT COMMUNICATIONS, TESTS
And Business.
Psychometric Readings from Articles.
Terms, $1.00 and Stamp. 14 Union Park Street, BOSTON, MASS.

MRS. ELIZA A. MARTIN
Formerly of Oxford, Mass.
Answers Sealed Letters.
Terms, $1.00, and two 2-cent stamps. Address Station A, Boston, Mass.

A Wonderful Discovery
—BY A—
Clairvoyant Optician.

Send 5 2-cent stamps, your age, and One Dollar, I will send you by mail one pair of Melted Pebble Spectacles, that will restore perfect vision and strengthen the eyes.

Address B. F. POOLE, Clinton, Iowa.

PROF. J. D. LYON,
BUSINESS AND TEST MEDIUM.
Sittings Daily.

Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 2½ and 7½ P. M. Forty years experience.

188 Richmond street,
CINCINNATI, O.

MRS. S. SEERY,
No. 34 Gest St.,
Bet. Freeman Ave. and Baymiller St.
Cincinnati.
SPIRIT MEDIUM
For the Trumpet and Slate-Writing.

Sittings Daily, from 9 o'clock till 4, for Business and Social information. Evening Seances by arrangement, either at her residence or that of patrons

R. E. McKENZIE, M. D.
SURGEON AND PHYSICIAN,
Obstetrics and female diseases
A Specialty.
Also Electro-Magnetic Treatment.
Office: 67 West Seventh St.

Dr. E. G. Le Marie
HEALS ALL INCURABLE DISEASES.

Enclose stamp for a diagnosis of your troubles. Patients treated at their residence if desired. Address N. E. Cor. Fifth and Sycamore Sts., Room 11.

SPECIAL NOTICE.

THE BETTER WAY can be found on sale by the following news-dealers:

Hopkins & John—162 Vine street, City.

J. F. Jones—272 Vine street, City.

H. Watkin—26 Longworth street, City.

Colby & Rich—9 Bosworth street Boston.

Brentona Brothers—5 Union Square, New York City.

Dr. J. H. Rhodes—722 Spring Garden street, Philadelphia.

Mrs. Robt. Rhodes—46 N. Pearl street, Albany, N. Y.

J. L. Jackson—1903 Penn ave. N. W., Washington, D. C.

Chas. McDonald & Co.—55 Washington street, Chicago.

Brentona Bros., 101 State St., Chicago Illinois.

E. T. Jett—802 Olive street, St. Louis, Mo.

Thos. McAboy—727 Twelfth street, Louisville, Ky.

Geo. Ellis—11 Decatur street, New Orleans, La.

Thos. Lees—142 Ontario street, Cleveland, O.

Edwards & Mercer—10 W First street, Los Angeles, California.

Thompson & Sweet, Arkadelphia, Ark.

MRS. DR. M. REINHEART
—TREATS AND CURES ALL.—
Female Complaints Successfully,
—WITH THE—
Improved Vitapathic System.
Office and Residence: No. 543 West Court Street, CINCINNATI, O.

Centennial Restaurant,
208 Vine Street,
CINCINNATI, - - - - OHIO.
OPEN DAY AND NIGHT.
C. A. MARTIN, Proprietor.

First-Class in every Particular. Prices very Reasonable.

All Spiritualists visiting this City will find one of their brethren in charge.

Telephone No. 7194. All Work First-Class
—THE—
EXCELLENT STEAM LAUNDRY,
HENRY J. F. WOLF, Proprietor.
Works: 812 Freeman Avenue,
CINCINNATI, OHIO.
Goods Called for and Delivered without Extra Charge.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Lessons of the Fourth of July, 1888

What should be our impressions on this day?

With the advantages of always keeping before the minds of our children the story of the great deeds and fruitful lessons of our Revolutionary history.

How should we celebrate the day?

By calling it the glorious anniversary that celebrates the opening of a grand scene and design for the illumination of the ignorant, and the emancipation of the slavish part of mankind, and our hearts exult for the part which our ancestors were privileged to perform in this great scheme for the development of the civilization of the world.

What can we say about the day?

It imbues us all with a love of country and brings before us as in the land of the living the forms of the founders of our country.

What did Rufus Choate say of the original thirteen States?

They came in unabashed, unterrified an equal into the majestic assembly of nations.

Who was Sam Adams?

A provincial statesman, with a clear and logical mind and a will like tempered steel, pliable but never breaking, content with poverty, and of integrity stern and incorruptible; no difficulties dismayed, no danger appalled him, with him patience was the characteristic of patriots and he was steadfast to the end.

Who was John Adams?

The Orator of the Revolution—the Colossus of Independence and the pillar of its support on the floor of Congress. His eloquence met every demand of the times. A fiery Protestant claiming intellectual freedom as the birthright of man.

Who was Patrick Henry?

One devoted to the interests of the people whom he never flattered and by whom he was never forsaken.

Who was Christopher Gadsden of South Carolina?

An unwavering lover of his country—Dont pay for an ounce of the d——d tea—he writes as he shipped to the poor of Boston the first gifts of rice from the planters of Carolina.

Who was Thomas Jefferson?

A young collegian from the mountain frontier, born to an ample fortune but an untiring student. He collected the best and noblest thoughts of the nation and gave them forth in clear and bold words.

Who was Benjamin Franklin?

An agent in England of the two great colonies of Massachusetts and Pennsylvania. He spread freedom among men and made his name a cherished word throughout the civilized world and forever, in the language of Washington, to be venerated for benevolence, to be admired for talents, to be esteemed for patriotism, and to be beloved for philanthropy.

Who was George Washington?

For solid information and sound judgment, the greatest man of them all, amiable, liberal and graceful, his mind resembled a well ordered commonwealth.

What did John Adams say of the people's rights?

They have rights antecedent to all earthly governments, rights that cannot be repealed or restrained by human laws, rights derived from the great Legislator of the universe.

What did Alexander Hamilton say?

The sacred rights of mankind are not to be rummaged for among old parchments or musty records, they are written as with a sunbeam in the whole volume of human nature by the hand of Divinity itself, and can never be erased or obscured by mortal power, for the voice of the people is the voice of God.

What did John Adams say?

The sword of Washington would have been weilded in vain had it not been for the pen of Thomas Paine.

ECHOES OF INDEPENDENCE DAY, 1888.

On this day the very birds sing independence, a hundred thousand bells proclaim liberty for every man, woman and child and unmuzzled cannon link their deep-toned reverberations across a continent.

We are yet in the first century of our constitutional liberty, the twilight of man's independence, yet the rays of morning gild our mountain heights of freedom.

What uncounted millions shall rejoice in the noontide splendor of the sun of American liberty when all clouds shall have passed away.

Then free ballots, free presses, free schools, free pulpits, and free hearts and homes shall complete the circuit of happiness to all humanity.

Let us cultivate the virtues and maintain the principles of our fathers.

There alone are national safety and honor, and upon their preservation depends the progress of that civilization which we represent and the development of those ideas and forces upon which our destiny rests.

So long as the American people value the precious inheritance they possess they will hold in grateful remembrance the founders of this mighty republic.

We celebrate Independence Day—the epoch of the ages, consecrated by the Declaration of American Independence, the boldest, grandest, and most successful act of man.

Let us give the day to patriotic joy and honor to the founders of our country, remembering that no words can do justice to any one of them.

Until July 4, 1776, the evolution of an eternity past, found slavery the normal condition of mankind, the divine right of kings still triumphant.

From that proclamation of the uncrowned heralds of human progress who signed our immortal charter, a future eternity of justice, liberty, and enthroned and all nations shall be one.

Until the Declaration, history was a record of futile endeavor, deferred hopes, broken hearts, of government by force, not by choice.

Succeeding waves of civilization broke and receded in darkness, men gave up their life work on earth, on battle-field and scaffold in defense of the development of truth and justice.

The words of defiance: "We are, and of right ought to be, free and independent," were uttered by the rebellious representatives of a few feeble colonies who without credit or national recognition proclaimed their independence of a monarch whose fleets ruled the ocean.

On this day honor the men and renew allegiance to the ideas on which this republic was formed.

If the first century of liberty here has added more to human progress and happiness than all the previous history of man what mind shall grasp the future or extol the era of our national independence?

On this day the triumph song is equality unfolds, until justice shall be mingled with the arisen associates of the Revolution, the work is moving on that you commenced and the nest song shall resound from earth to spirit life with peace and good will to all, and the new heavens and a new earth shall be complete.

THE EARTHLY AND SPIRITUAL.

What has experience demonstrated in Spiritualism?

That many of the spirits communicating through mediums although free from the outer form are still upon the earth plane.

How is death understood in the light of spiritual revelations?

That it does not augment intellectual, moral or spiritual powers.

What duration has, "As the tree falls so shall it lie"?

Until the soul lifts itself by reaching toward the light by efforts to acquire knowledge.

What is true?

That the illiterate, superstitious, and selfish spirits can communicate as readily as the more advanced.

How can we illustrate this?

By the history of ancient Spiritualism which is filled with facts, and modern Spiritualism is not devoid of them.

What is the condition of earthly spirits?

They have no fine sense of honor or truth when conditions prevent the production of phenomena; they have no hesitancy in using the medium to deceive, they personate different spirits, changing voice and manner, and in many cases when the medium is honest, mediumship is charged with deception.

What should be taught in relation to the above?

That the more perfectly the spiritual life is lived on earth, the more exalted and unselfish the individual, the higher the status of the soul after the death of the body.

What is the result?

The pure in spirit do not retrograde, their communications are as pure as the source from which they emanate, the light of spiritual truth shines through all their utterances, falling like a tender benediction upon aching hearts.

What is their mission?

Not to aid in the accumulation of wealth, but to call the mind to the contemplation of the spiritual, they having passed beyond the conflicts incident to earth life and come to bring a knowledge of the soul, its sublime possibilities and future continued life.

A Story of Stevens.

Thaddeus Stevens had two weaknesses; an unconquerable love for poker and a heart so tender that he would give his last cent to relieve distress. Between the two he was usually very far from "flush." One night he had a run of luck at cards, came out winner to the amount of an even $100, and when his checks were cashed he received a crisp new bill of that denomination. Next morning he went to the Capitol at the usual time, and was there waylaid by a soldier's widow, who had a piteous tale of sorrow and suffering to relate. Stevens put his hand in his pocket, found the $100 bill, it was all he had, and handed it to the astonished widow. A fellow-member was standing by who had seen the game the night before, and knew where the money came from. Stevens caught his eye, smiled, and, by way of explanation, said: "God moves in a mysterious way His wonders to perform."—From the Boston Herald.

Every thinker and utterer of good thoughts is a pioneer, pushing his way through the brambles to contend against darkness, ignorance and superstition.

SPIRITUALIST LECTURERS.

Mrs. N. Andross, Delton, Wis.
Mrs. R. Augusta Anthony, Albion, Mich.
Mrs. M. C. Allbee, Barton Landing, Vt.
Wm. H. Andrews, M. D., Cedar Falls, Ia.
C. Fannie Allyn, Stoneham, Mass.
James Madison Allen, Peoria, Ill.
Mrs. Nellie J. T. Brigham, Colerain, Mass.
Mrs. E. H. Britten, Cheetham Hill, Manchester, Eng.
Mrs. R. W. Scott Briggs, 18 Aiken street, Utica, N. Y.
Bishop A. Beals, 86 State street, Albany, N.Y.
Addie L. Ballou; 759 Market street, San Francisco, Cal.*
Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.
G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.
J. R. Buell and Mrs. Dr. Buell, Indianapolis, Ind.
Mrs. A. P. Brown, St. Johnsbury Center, Vt.
Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.*
J. Frank Baxter, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. Bailey, Battle Creek, Mich.*
Mrs. Abby N. Burnham, 50 Appleton st., Boston.*
Mrs. Emma J. Bullene, Denver, Col.
Miss Lizzie D. Bailey, Louisville, Ky.
Miss L. Barnicoat, 175 Tremont st., Boston, Mass.*
Prof. J. R. Buchanan, 6 James, st., Boston, Mass.
Mrs. Ellen M. Bolles, Eagle Park, Providence, R. I.
Mrs. H. Morse-Baker, Granville, N. Y.
Mrs. S. E. W. Bishop, 540 High st., Oshkosh, Wis.
Mrs. Nellie S. Baade, Capue, Mich.*
Warren Chase, Cobden, Ill.
Dean Clarke, care Banner of Light, Boston, Mass.
Mrs. Hettie Clark, Onset Bay, Mass.
George W. Carpender, Kendallville, Ind.
Mrs. Marietta F. Cross, W. Hampstead, N. H.
Mrs. Belle A. Chamberlain, Eureka, Cal.
Dr. James Cooper, Bellefontaine, O.
A. C. Cotton, Vineland, N. J.
Eben Cobb, Hyde Park, Mass.
James R. Cocke, 1581 Washington st., Boston, Mass.
Mrs. Lora S. Craig, Keene, N. H.
Mrs. A. E. Cunningham, 459 Tremont st, Boston.
J. W. Cadwell, 401 Center st., Meriden, Conn.
Mrs. E. B. Craddock, Concord, N. H.
Mrs. Abbie W. Crossett, Waterbury, Vt.
Mrs. L. A. Coffin, Park st., Onset Mass.
A. E. Doty, Ilion, Herkimer Co., N. Y.
Mrs. C. A. Delafolie, Hartford, Ct.
Mrs. S. Dick, care Banner of Light, Boston, Mass.*
Miss Carrie E. Downer, Baldwinsville, N. Y.*
Anson Dwight, Chesterfield, Mass.
Carrie C. Van Duzee, Geneva, O.
Mrs. S. A. Jesmer-Downs, North Springfield, Vt.*
John N. Eames, Boston, Mass.
J. L. Enos, Cedar Rapids, Iowa.
Miss S. Lizzie Ewer, Portsmouth, N. H.
Edgar W. Emerson, 240 Lowell st., Manchester, N. H.
O. A. Edgerly, 52 Washington st., Newburyport, Mass.
J. Francis, Sackett's Harbor, N. Y.
Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.*
George A. Fuller Dover, Mass.*
Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.
P. A. Field, Bernardston, Mass.
Mrs. Addie E. Frye, Fort Scott, Kan.
Dr. H. P. Fairfield, Box 347, Rockland, Me.
Mrs. Sue B. Fales, 13 Front st., Cambridgeport, Mass.
N. S. Greenleaf, Lowell, Mass.
Sarah Graves, Grand Rapids, Mich.
Miss Lessie N. Goodell, 63 High st., Norwich, Ct.
Cornelia Gardner, 118 Jones st., Rochester, N. Y.
Dr. E. G. Granville, Kansas City, Mo.
Miss E. M. Gleason, Geneva, O.
Mrs. A. M. Glading, Box 62, Doylestown, Pa.*
Lyman C. Howe, Fredonia, N. Y.
Mrs. S. A. Horton, Galveston, Tex.
J. H. Harter, Auburn, N. Y.*
Dr. E. B. Holden, North, Clarendon, Vt.
Mrs. F. O. Hyzer, 433 E. Baltimore st., Baltimore, Md.
Mrs. L. Hutchison, Owensville, Cal.
Mrs. M. A. C. Heath, Bethel, Vt.
Annie C. Torry Hawks, Memphis, Tenn.
Zella S. Hastings, East Whately, Mass.
Jennie B. Hagan, South Framingham, Mass.*
C. H. Harding, 3 Glenwood st., Boston Highlands.
F. A. Heath, 27 Lawrence st., Charlestown, Mass.
Mrs. M. J. Hendee, San Francisco, Cal.
Mrs. Hattie W. Hildreth, Worcester, Mass.
W. A. Hale, 46 Russell st., Charlestown, Mass*
Mrs. M. Carlisle Ireland, 3 Moreland Terrace, Boston.
Susie M. Johnson, Los Angeles, Cal.
Dr. W. R. Joscelyn, Santa Cruz, Cal.
Dr. P. T. Johnson, Box 746, Coldwater, Mich.
Mrs. Emma Jackson, Acushnet, Mass.
O. P. Kellogg, East Trumbull, Ashtabula Co., O.
Mrs. R. G. Kimball, Lebanon, N. H.
J. W. Kenyon, Maquoketa, Iowa.
D. M. King, Mantua Station, O.
Mrs. Inez A. Kimball, Onset, Mass.
Mrs. M. C. Knight, Fulton, Oswego Co., N.Y.*
G. W. Kates, Greenville, O.*
Mrs. Zaida Brown-Kates, Greenville, O.*
Mrs. F. A. Logan, 1621 Curtis st., Denver, Col.
Charles H. Leland, Hayden Row, Mass.
Mrs. R. S. Lillie, Lock Box 10, Melrose Mass,
Mrs. M. W. Leslie, 35 Common st., Boston, Mass.
Thos. Lees, 105 Cross st., Cleveland, O.*
Mrs. H. S. Lake, 566 Columbus ave., Boston, Mass.
Mrs. Amelia H. Colby-Luther, Crown Point, Ind.
J. J. Morse, of England, trance, care Banner of Light.
Mrs. S. M. Mace, 28 Dartmouth st., Boston, Mass
P. C. Mills, Belleville, Kan.
Rev. Charles P. McCarthy, 109 4th ave., New York.
Mrs. E. H. F. McKinley, 1307½ Polk st., San Francisco.
Prof. M. Milleson, care Banner of Light, Boston.
S. T. Marchant, 15 Willoughby st., Brooklyn, N. Y.
Mrs. Lizzie Manchester, West Randolph, Vt.
Celia M. Nickerson, South Orleans, Mass.
Valentine Nickelson, Foster's Crossing, O.*
Theo. F. Price, Monon, White Co., Ind.
Lydia A. Pearsall; Disco, Mich.
Miss Dorcas E. Pray, Augusta, Me.
Dr. G. Amos Pierce, Box 1135 Lewiston, Me.
A. S. Pease, Buskirk, N. Y
Mrs. Lunt Parker, P. O. Box 343, Lansing, Mich.
Prof. W. F. Peck, 566 Columbus Avenue, Boston.
John G. Priegel, 610 North 2nd st., St. Louis, Mo.*
Caleb Prentiss, 10 Hudson st., Lynn, Mass.
Lysander S. Richards, East Marshfield, Mass.
Miss Jennie Rhind, 33 Boylston st., Boston, Mass.
Mrs. Helen Stuart-Richings, P. O. Boston, Mass.*
Frank T. Ripley, Corinna, Me.*
Mrs. C. L. V. Richmond, 64 Union Park Place, Chicago.
J. William Royle, Trenton, N. J.
Miss M. T. Shelhamer, care Banner of Light, Boston.
Dr. H. B. Storer, 406 Shawmut ave., Boston, Mass.*
M. L. Sherman, Box 1205, Adrian, Mich.
Mrs. K. R. Stiles, 146 Pleasant st., Worcester, Mass.
Thomas Street, Lockland, O.
Mrs. Fannie Davis Smith, Brandon, Vt.
Mrs. P. W. Stephens, Oakland, Cal.
Mrs. S. A. Smith, Athol, Mass.
Giles B. Stebbins, 107 Henry st., Detroit, Mich.
Juliet H. Severance, M. D., Milwaukee, Wis.
Mrs. Julia A. B. Selver, Tampa, Fla.
Mrs Almira W. Smith, Portland, Me.
Mrs. L. A. F. Swain, Union Lakes, Minn.
J. W. Seaver, Byron, N. Y.
Austen E. Simmons, Woodstock, Vt.
E. W. Slosson, Albrgh, Franklin Co., N. Y.
Mrs. H. T. Stearns, Cassadaga, N. Y.
Miss Hattie Smart, Chelsea, Mass.
Henry E Sharpe, 207½ East 9th st., New York City.
Mrs. Fanny W. Sanburn, Scranton, Pa.
Mrs. L. M. Spencer, Milwaukee, Wis.
Abraham Smith, Sturgis, Mich.
Dr. C. D. Sherman, Greenwood, Wakefield, Mass.
Mrs. Julia C. Smith, Hotel Cabe, Appleton st, Boston.
W. Stewart, 11 Ionia st., Grand Rapids, Mich.
Prof. W. Seymour, 1933 South 13th st., Philadelphia.
Mrs. J. W. Still, Morris, N. Y.
H. W. Stratton, 3 Concord Square, Boston, Mass.
Geo. W. Taylor, Lawton's Station, Erie Co., N. Y.
J. H. W. Toohey, 4 Princeton st., Charlestown Mass.
Mrs Addie M. Strovens, Washington, N. H.
Thomas B. Taylor, Milford, Mass.
Mrs. K. J. S. Toombs, N. Colesville, Broome Co., N. Y.*
William Thayer, Corfu, Genesee Co., N. Y.
C. M. A. Twitchell, 120 Prospect st., Somerville, Mass.
Anna M. Twiss, M. D., Watkins, N. Y.
A. E. Tisdale, Merrick P. O. West Springfield, Mass.*
Mrs. Emma Taylor Johnson's Creek, N. Y.
Elizabeth L. Watson, P. O. Box 240, Santa Clara, Cal.*
James J. Wheeler, Cedar Lake, Herkimer Co., N. Y.
Dr. E. B. Wheelock, Sprague, Mo.
A. A. Wheelock, care Banner of Light, Boston, Mass.
Mrs. Elvira Wheelock, Janesville, Wis.
Mrs. Hattie E. Wilson, 15 Village st., Boston, Mass.
Mrs. and Mrs. M. L. Wheat, Colfax, Iowa.
Marcenus R. K. Wright, Middleville, Mich., Box 11.
Sarah A. Wiley, Rockingham, Vt.
Samuel Wheeler, 1402 Ridge ave., Philadelphia, Pa.
Mrs. N. J. Willis, 8 De Wolfe st., Old Cambridge, Mass.
Mrs. Mary E. Withee, Marlboro', Mass., Box 532.
Mrs R. Walcott, 817 North Fremont ave. Baltimore, Md.
R. Witherell, Chesterfield, Mass.
Mrs. M. S. Townsend Wood, Box 175, Stoneham, Mass.*
Dr. D. Winder, Wyoming, O.
Mrs. E. C. Woodruff, South Haven, Mich.
Mrs. Susie Goodhue Wagner, Fort Seneca, O.
Mrs. Juliette Yeaw, Leominster, Mass
James H. Young, Matfield, Mass.*

*Will also attend funerals.

How She Knew He Was Going Off

"Dearest," murmured a Peoria young man to his girl, "I shall be absent from the city for a few days. I leave you in the morning, but I shall carry your image in my heart."

"Alas!" exclaimed the maiden, "my worst fears are realized. I have been thinking about it all day."

"But, dearest, I did not make up my mind until this evening; can it be possible that our minds, in a psychological state, can exchange impressions in the absence of the body? Can it be—"

"No, it is nothing of the kind, George; but I knew you were going off"

"But how, dearest?"

"Because I heard pa say you were loaded last night."

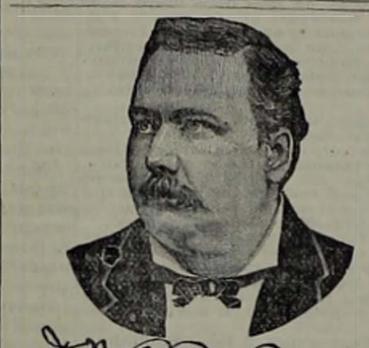
And then silence fell deep on the scene while a curse from the bottom of the young man's heart came up far enough to mingle with the bromide of his teeth.—Peoria Transcript.

BEYOND.

A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

This is a new book of 141 pages, published H. H. KINYON, 701 East Third St., St. Paul, Minnesota. Paper cover, 50 cents.

Received through the mediumship of MRS. ADELAIDE SQUIRE, and is one of the most realistic descriptions of life in the Spirit World ever printed; yet, strange as it reads, everything contained in the book was received from spirits, who can be vouched for as perfectly truthful when in earth life, and the story will prove consolatory to those who have loved ones in the country beyond the sunset of earth life. For sale by THE WAY PUBLISHING CO.



Is a Staunch Spiritualist

And Successful Physician.

"We are assured," so says a Cincinnati paper, "that Dr. Fellows, the eminent specialist of Vineland, N. J., is an educated gentleman of superior mind and large attainments, and that success in his profession has brought him business, not only from all parts of the country, but from foreign shores. He is in the prime of life, and able to transact his various professional duties promptly, and well and give satisfaction in every instance. His references are numbered by thousands."

Dr. Fellows treats all those peculiar diseases resulting from indiscretion and ignorance of youth. Those who are ailing should send 10 cents for the Dr.'s book, setting forth an External Application—a positive cure.

Address, DR. R. P. FELLOWS,
Mention this paper. Vineland, N. J.

Alcyone Free for Two Months.

This is a journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Sent free for two months to any one who will enclose 4 cents in stamps with address.

Issued by the **Star Publishing Co.**, H. A. BUDINGTON, Editor, 93 Sherman Street, Springfield, Mass.

THE GNOSTIC,

A Monthly Journal of Spiritual Science.

George Chainey, Anna K. Chainey, and W. J. Colville Publisher

Each number contains forty pages devoted to Esoteric religion, Psychometry, Ocult Science, mental Therapeutics, Human Liberty and the culture of all that is Divine in the human.

Terms: 2.00 per year. Single copies 25 cents.
Address: GEORGE CHANEY,
17 Flood's Building, San Francisco, California.

THE ARISTOTLE

Of this Period.

The Heavens and the Earth and Man and Animals described A work without a parallel, by H. B. PHILBROOK,

"Work of Electricity in Nature," - $2 00
"What and Where is God?" - - - 2 50
"Cause and Cure of Disease," - - - 2 00
"Spirit Control of People," - - - 2 50
"Mating in Marriage," - - - - - 1 00

Send for circulars. **Philbrook & Dean,** 184 Dearborn St., Chicago Ill.

SPIRIT

TRUMPETS

Made of the very lightest and special tin. Nicely finished; 33 inches long, by 4 inches in diameter, large end. Price, **$1.00.** Telescope or Sectional Trumpet, **$1.50.**

JOSEPH LAGE
Manufacturer of Specialties,
N. W. cor. Sixth and Main sts. Cincinnati, O.

TALKING BOARD

—AND—

PLANCHETTE Combined,

With improved and durable casters, sensitive constructed. This instrument spells or writes messages, and is of great aid to spirit communion and development of mediumship. Manufactured by a skilled mechanic, and magnetized by a highly-developed medium. Price **$1.00,** postpaid.

Address all orders to G. W. KATES, 341 Jones Street, Atlanta, Georgia, or to THE BETTER WAY.

MRS. H. WILSON, M. D.,
310 WEST 42ND ST., NEW YORK CITY.
MAGNETIC TREATMENT.
Successful Practice of Twenty Years.

NOW READY,

FRESH FROM THE PRESS.

OUTSIDE THE GATES.

—AND—

Other Tales & Sketches

BY A BAND OF SPIRIT INTELLIGENCES,
THROUGH THE MEDIUMSHIP OF
MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light;* and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

CONTENTS.

PART I.

THOUGHTS FROM A SPIRIT'S STANDPOINT.

Number One.
Number Two.

OUTSIDE THE GATES.

CHAPTER.
I. My Death.
II. A Spirit's Woe.
III. The Penitent.
IV. Spirits in Darkness.
V. The Children's Valley.
VI. Within the Gates.
VII. In the Sunrise Land.
VIII. My Beautiful Spirit Home.
IX. Conclusion.

WHAT I FOUND IN SPIRIT-LIFE.

Number One.
Number Two.

PART II.

Introduction.

MORNA'S STORY.

I. First Conceptions of Spirit-Life; Its Homes, Governments, and Colleges.
II. Transition in the Spheres.
III. Language, Society, etc., in the Spirit-World.
IV. Preparing to Enter the Temple.
V. Development of Mediumship in the Spirit-or'd

HERE AND BEYOND.

I. The Hand of Death.
II. The Summons.
III. His Experiences.
IV. The New Home.
V. Struggles with Self.
VI. The Conquest,
VII. At Home.

SLIPPERY PLACES.

Was it Life or Death?
Dorris.
New Experiences.
At Cross Purposes.
V. The Wanderer.
VI. The House of Refuge.
VII. "The Little Mother."
VIII. Spiritual Experiences.
IX. Light at Last.

THE BLIND CLAIRVOYANT.

I. The Clairvoyant.
II. Confidences.
III. Spiritual Work.
IV. New Developments.
V. A New Move.
VI. Olive's New Home.
VII. A Glimpse of Heaven.
VIII. Revelations from Beyond.
IX. Olive Finds a New Friend.
X. Thanksgiving.
XI. Retribution.
XII. Spirit-Life to an Erring Soul.
XIII. Breaking the Bonds.
XIV. Working Upward.
XV. "Going Home."
XVI. Among the Blest.

In one volume of 515 pages, neatly and substantially bound in cloth. Price, **$1.25;** postage free. For sale by

THE WAY PUBLISHING CO.,
No. 222 West Pearl St., Cincinnati.

Buchanan's JOURNAL OF MAN.

Volume Second, Beginning February, 1888—One Dollar Per Year—Monthly.

This Journal is entirely unique, being devoted not only to universal progress and reform but to the illustration of the newly established Science of Man—anthropology—which revolutionizes all philosophies, and gives new views of physiology, phrenology, Spiritualism, ethics, theology, hygiene, therapeutics and art, and introduces as one of its branches the science of psychometry, which gives its adepts access to all knowledge. The reception of the Journal by the liberal press and by its readers has been enthusastic, and its third volume will be enlarged. The language of the press may be shown by a few quotations:

"His method is strictly scientific."—N. Y. Tribune. "Upon the psychic function of the brain Prof. Buchanan is the highest living authority."—N. Y. Medical Advocate. "He stands at the head of the thinkers of this nation."—Golden Gate. "His work is a pioneer in the progress of science."—Louisville Democrat. "Perhaps no Journal published in the world is so far in advance of the age". —Plain Dealer. "By pursuing almost an untrodden mental path he leads the reader into new and unexplored fields of thought."—Herald-Times. "It is so full of valuable matter, that to the thoughtful man it is a mine of gold."—Deutsche Zeitung.

THE NEW EDUCATION.—By Professor Buchanan. — Price by mail $1.50. Rev. B. F. Barrett says of this work: "I consider it by far the most valuable work on eduation ever published." Many similar expressions have been published.

MANUAL OF PSYCHOMETRY.—"The Dawn of a New Civilization." By mail $2.16. The New York Home Journal says: "The like of this work is not to be found in the literature of the past." The Theosophist of Madras, India, says, it presents "A discovery which the future historian must place among the noblest and greatest of this great epoch of human thought."

COLLEGE OF THERAPEUTICS. — The tenth Session of six weeks, begins May 1st, 1888. The course of instruction presents, with the anatomy of the brain, an exposition of the discovered and demonstrated relations of the soul, brain and body, and the new methods of electro magnetic and mental Therapeutics and correct diagnosis of the present or absent —thus embracing the most important discoveries ever made in the medical sciences, which are not presented in any other college.

Fee for the Course, $25. Address, for all of the above. DR. J. R. BUCHANAN, No. 6 James st. Boston.



PROF. J. B. CAMPBELL, M. D., V. D.

AMERICAN HEALTH COLLEGE,

—AND—

VITAPATHIC METAPHYSICAL INSTITUTE,

FULLY chartered and in successful operation for many years Teaches the full Vitapathic System embracing the best of old and new, making a superior system of practice for the cure of all diseases of body and mind.

Send stamp for free pamphlets, etc., to its President, Prof. J. B. Campbell, M. D., V. D., Fairmount, Cincinnati, Ohio.

N. B.—Board and treatment for all diseases at its Sanitarium.

The Vitapathic Sanitarium, at Fairmount, Cincinnati, Ohio, where so many wonderful cures have been made, has reduced its charges for Board and Treatment, so that all the sick can be cured.

J. B. CAMPBELL, M.D. V.D., Supt.

DR. W. M. KEELER,
SPIRIT PHOTOGRAPHER & DEVELOPING MEDIUM.
454 Franklin Ave., Brooklyn, N. Y.

The Doctor has the power of producing spirit pictures from photographs. If you desire your friends' picture send your own photograph to the Doctor to be operated upon. Full directions will be given by dropping a line to 454 Franklin Ave., Brooklyn.

A SPIRIT COMMUNICATION given by relative, friend or acquaintance. Price, **$1.00,** Address Chas. Howard Buffington, 1505 Seybert Street, Philadelphia, Pennsylvania.

SEND 5 two-cent stamps in your own hand write; full name and age, and one symptom and I will send you diagnosis; describing your symptoms; circular and what to do *Free.* Address, Prof. J. J. HUBER, *Mechanicsville, Iowa.*

The True Messenger,

Published Weekly in advocacy of Spiritualism, and the Elevation of the Human Family,

—BY—

THE TRUE MESSENGER CO.

—AT—

No. 12 Pearl Street,
Near the Post-Office. BOSTON, MASS
PRESCOTT ROBINSON, MANAGER.

Terms of Subscription, in Advance:

One Copy, One Year, - - - - - - - - - $1.5
" " Six Months - - - - - - - - - 7

Unobjectionable Advertisements taken at moderate prices on application to the Manager.

L. LIPPERT.

MERCHANT TAILOR,

160 Plum St., Cincinnati,
(2 Doors Above Fourth.)

Substantial Clothing made promptly and honestly by workmen of experience. A good assortment of the best seasonable Cloths always on hand.

A REMARKABLE BOOK

Unexpectedly written by exalted spirits who requested C. G. Helleberg, on Mount Auburn, to have it published. The mediums used all residing in Cincinnati at the time. **Price, $1.50.** Can be had of **THE BETTER WAY,** or every Sunday at the Hall, No. 115 West Sixth street, and other times at **HART'S STORE, No. 40 East Third Street, Cincinnati, O.**

THE CARRIER DOVE.

An Illustrated Weekly Journal, devoted to Spiritualism and Reform.

Edited by MRS. J. SCHLESINGER.

Each number will contain the Portraits and Biographical Sketches of prominent Mediums and Spiritual workers of the Pacific Coast and elsewhere. Also, Spirit Pictures by our Artist Mediums. Lectures, essays, poems, spirit messages, editorials and miscellaneous items.

DR. L. SCHLESINGER, } Publishers.
MRS. J. SCHLESINGER, }

TERMS—$2.50 per year. Single Copies, 10c.

Address, THE CARRIER DOVE,
32 Ellis Street, San Francisco, Cal.

1853 — Uninterruptedly 34 Years. — 1887

H. WATKIN,

Book and Job Printer

26 LONGWORTH ST.

Bet. Vine and Race, CINCINNATI.

If you need Cards, Circulars, Bill Heads, or Printing of any kind, give him a call.

ORDERS BY MAIL PROMPTLY FILLED.

Current Issue of THE BETTER WAY always on sale.

A LIBERAL OFFER.

Send four 2-cent stamps, leading symptom, lock of hair; give sex and age to Dr. R. M. THOMAS, Cardington, Morrow Co., Ohio, Box 417, and he will return a scientific diagnosis and book of cures that will tell you how to cure yourself without the aid of drugs.

ECHOES FROM SUNNY LAND.

PUBLISHED WEEKLY AT HANNIBAL, MISSOURI.

Devoted to the interests of Spiritualism, Progression and Liberty.

TERMS:—One year, $1.00; 6 months, 50 cents; 3 months, 30 cents; 1 month on trial, 10 cents. All correspondence should be addressed to ECHOES PUBLISHING CO., Hannibal, Mo. 320 Broadway up stairs.)

Light on the Way.

GEO. A. FULLER, Editor.
MRS. G. DAVENPORT STEVENS, Ass't Ed

AN Eight Page Monthly, devoted to the dissemination of Spiritual knowledge. Address, GEO. A. FULLER, Editor and Publisher, Dover, Mass.

SPIRIT MESSAGES.

Questions and Answers.

I want to know the difference between saints, angels and spirits. Give me your views on the subject, and send me a copy of THE BETTER WAY.

JOHN R. PLUMBEE.

FREMONT, TEXAS, July 5, 1888.

SAINTS, ANGELS AND SPIRITS.

ANSWER 1.—MY FRIEND: I will answer you in so far as I can. The latin word *sanctus* means holy, hence its derivative "saint," means one who has lived a holy life while on earth. Now the term saint is applied to any life which is good and righteous. Christians are called saints all down the ages, because in their earliest professions of faith, that is to say, in the time of the apostles, they took for their motto this saying, "Be ye holy as your Father which is in heaven is holy." In the King James' translation of the Bible this word is "perfect," but a true translation would read "holy,"—holiness and perfection meaning one and the same thing. So, my friend, a saint is one who leads a perfect life.

The world "angel" means messenger. So any being employed as messenger to earth is an angel. In the Bible all spirit messengers are known as angels. In the Revelation you hear of angels of the churches. Many have caused this to mean the Bishop in the mortal form, but the true signification is the spirit appointed to rule over the church and the mortal, the messenger. Hence whoever comes from the spirit world to earth and brings a message is an angel.

A "spirit," my friend, generally accepted, is one which death has relieved of the mortal form. Really and truly, every indweller of a mortal body is as much a spirit now as he ever will be. Now, my friend, all who come to this earth after death are spirits. If they have lived holy lives, they are spirit "saints;" if bearing a message to a mortal or mortals, they are spirit "saints" and "angels;"—spirits because having thrown off the mortal form, saints because their lives are holy, angels because messengers to earth.

Humanity's Friend,
HENRY TUDOR VIII.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1.

I am Mary Fischer; I come to my husband William, who lives in Baltimore. I have seven children, the eldest Louisa, with whom I would be so anxious to speak. Florence has done so well in her studies, and I'm so glad that Freddie is doing good business with the stoves. I am happy, but have not yet seen our beloved Luther. My darling husband and children, I often come to you, and my every thought is for your good.

2.

I am Sarah Collison; in this earth life I was blind. I was educated at the institution at Pennsylvania. I lived but a short time after. Mother and father are both with me, and we are a very happy family. I come back to earth to reach Richard Harland Collison and Ada Mussehl, both blind and both very dear to me. O could they but know how much mother would rejoice if they would commune with her. Dearest Ada, do your best, do your duty always.

3.

I am Katie Ellis; I desire to reach Alice Murray, whom I met in the seed room. She may not know that I have passed away; it occurred last winter, I think. Mollie is well and near you. My life upon earth was one of toil; now I have found rest and a means, Miss Murray, of gratifying every desire that we used to talk about. You know how I loved to be educated and loved to read, and how I longed for the time to do so. I do trust you will remember me and, if possible, take my love to the dear ones.

4.

I am Robert Emmet Kelly; I come to my old friend "Mac" or McDermot. We were for a long time together on the Queen's steamer. I was known as Bobbie or Robbie without any last name. He will remember me; I was but a boy, sick and miserable, and he was good to me. I don't know where he lives, I think in New York. We went across the ocean so often. Your father sends love to you and so does your cousin May. Johnny is well and says he would like to have lived here so often. Ah James, Bobbie will ever have a warm spot in his heart for you. Mary says she is often near you and impresses you with beautiful thoughts. Mac, if you ever go to London, go to Piccadilly and find my mother. She is Elizabeth Clarina Kelly, and is a dyer; everybody knows her there. Please, Mac, be careful next voyage; Captain John says we'll have rough weather.

5.

I am Gazelle Holtzman, my mamma is Sophie Holtzman and my papa Karl Holtzman. I lived on C street, between Fifth and Fourth, down by the Navy Yard. I want my mamma and I want sister Elsie; why can't I have my mamma? I know Emma Morgan and Charlie Morgan and Bessie Roberts. Miss Meet or Miss Mead is a dear Sunday lady teacher. O, it is a nice place, but my poor mamma cries. O, I forgot. I'm six years old; please bring me to my mamma. I'm Gazelle Holtzman, C street, between Fifth and Fourth.

[Friends of THE BETTER WAY, I gave that message just as she desired, hence the peculiarity of the location.

HENRY VIII.]

6.

I am Rose Gallager; I wish to reach Mary Jane Gallager, of Cincinnati, Ohio. If I send to Mr. Shields, he will forward to the address at the hospital. Sir, she is a nurse in the free dispensary. I am a half sister. Father Barney Gallager is over here now, but in darkness. Tell Mary Jane for me not to work so hard; also tell her that Mrs. Jemmison sends her love, so does Goolie. Willie and Marion's little Bessie is with us and is growing a large girl. Dear Mary, whatever Rose has done to you, she is sorry for; please receive my love.

7.

I am Anna Weindrich; I wish to reach Lizzie Weindrich. Stenie Apel has not done well, neither has Mary Hare. Now, Lizzie, in your choice try to know him, for marriage is something that you cannot take upon you and throw off at your pleasure. Give much love to darling Bertha, and to my husband a word of warning. Tell him to care for my child.

8.

I am John White; I wish to reach Robert White. I am so glad that at last I can send you a message. Robert, give my love to Louise. Do you remember our last interview? Do you remember how I impressed you through writing to go onward? Since then I have found so many things in the way, and I've had to learn so much. I think the ointment is going to do you good. Tell our friend, our skeptical friend, all about this, and assure him that salvation is universal. Mary sends love. Robert, she is as fair and lovely as she was when you knew her. I hope to reach you very soon again through your own hands. Dear one, look upward and forward.

9.

I am Samuel Kidder, well known as a prominent Spiritualist. I come back, rejoiced that while here I investigated this truth. The medium Charles Foster desires me to remember him to F. T. Ripley and Mr. Melchers. He desires him to attend the materializations of Madam Ross at Onset. I, Samuel Kidder, bring this message because many years ago I knew him before I departed this life. I come back to many of my relatives bearing my name with love and greeting. And to those engaged in this noble and glorious work for humanity, I would say, go on, press forward. I departed this life at the age of eighty-five, about five or six years ago.

10.

To the Friends of The Better Way.

I wish to recall a message given in the last issue of THE BETTER WAY. A man, John Boyce, came to me, darkened almost beyond the power to see himself. I did not take the messages, merely delivered them. I reviewed it afterwards and found it filled with sarcasm. I say this because it is right. The man who came was a relative to the one I expected, and bore the same name. Deception is a thing I most thoroughly abominate, and such a thing shall not occur again.

I am often requested to send messages by way "tests," and if those test seekers knew what temptations they were throwing in their path, they would be careful how they desired too much. In justice to my friends of THE BETTER WAY have I thus written. John Boyce, though a relative, is not even a desirable acquaintance, and is not the John Boyce for whom the friends are waiting. Craving the pardon of those friends who are waiting, I can only say, it shall not occur again. I will presently send a message from the other.

One thing more: To all earnest seekers for light, knowledge, or intercourse with their loved ones, I most earnestly extend an invitation to write to me. Those desiring any "tests" whatsoever, I recommend to abstain from any word of intercourse. I have no time to attend to them. Demands are constantly made upon my time and that of my medium. There are media whose guides furnish that sort of information at a price, and neither myself nor my medium have a wish to curtail or influence in any way, the moneyed sphere of any medium. Once more, write to me if you are in trouble, if you desire knowledge, if you desire real true intercourse. Any letter showing any disposition toward "test," will be promptly returned unread to the individual. I am Henry the Eighth, and what I say, I say. I must be just to my medium and myself. How else can I be "Humanity's Friend?" HENRY TUDOR VIII.

WASHINGTON, D. C.

Words that Burn.

Young men sometimes say to us, as we stand in places like this, "home is your kingdom." We do not dispute it But it was our kingdom that was outraged. You say to us standing ballotless and defenseless before this vampire of our civilization: "You do not need the ballot; we defend you by love and by law." Do you, when for eighty-five years, by well-defined license legislation, motherhood has been uncrowned and her children slain by the law, and you have made no protest against it? You have prayed about it in your prayer meeting; but when it came to the sweep of the empire in the ballot and in political organizations, you have made no protest. Oh men, I do not believe a civilization is worth much that cannot protect its women and babies. And, grand as you are, and strong as you are, you will never be able to protect your women and children and the dram shop at the same time. Oh, in shame, in very shame, either get up and strike down this enemy of the home and wifehood, or else put the ballot into the hands of your women for their own protection.—[Address of Mary L. Lathrop.

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . . In short, the testimony has been so abundant and consantaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Tornedom and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages." [Aftonblad (Stockholm), October 30 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the high phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By C. O. Groom Napier, F. C. S.

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception." . . . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (*a*) of forces unknown to science; (*b*) the power of instantly reading my thoughts; (*c*) the presence of some intelligence or intelligences controlling those powers. . . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men there referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer" (*i. e* Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1861, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.

Baron Car du Peel (Munich) *in Nord und Sund.*—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, wellas in the degree of it sntelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human langnage. (10) If they are asked who they are, they answer that they are beings who have left this world (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

—THE—

Children's Progressive Lyceum

EDUCATOR.

Containing easy and progressive lessons on the spiritual philosophy and the spiritual and moral culture of children.

BY ALONZO DANFORTH.

The author says: "In presenting these series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each card containing an Invocation, an appropriate Poem, Questions and Answers, Silver Chain Recitations, etc.

Send 10 cents in stamps for full samples to

ALONZO DANFORTH, 2 Fountain Square, Roxbury, Mass.

Astonishing Offer

SEND THREE TWO-CENT STAMPS lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

DR. A. B. DOBSON, Maquoketa, Iowa.

IF SUBSCRIBERS

WHEN THEY WRITE

—TO—

THE BETTER WAY,

WOULD MENTION

FIRST—Whether they were transferred to our list from *The Offering*, *Light for Thinkers*, or *Light in the West*, and from one of these,

WHICH ONE.

It would lighten our labor very materially and enable us to make a more prompt report to said subscribers.

SECOND—If they do not receive the paper regularly, whether they are entitled to it longer on account of payments made to any of our respected predecessors, and, if so, for how long a period. In the hurry of transfer all credits may not have been plainly set down, and if there are errors, Messrs. Fox, Kates and Archer are as anxious to assist in correcting them as they would be if they were conducting THE BETTER WAY themselves, and the present managers are firmly determined that no injustice shall be done those whose good will they are supposed to have inherited.

FURTHERMORE,

When our good friends write us, they are respectfully requested to refrain from mixing business affairs with communications intended for publication. We receive an average of near *one hundred and fifty letters per day*—almost a thousand per week—some but a single page, but oftener from four to twenty pages each; and it is a large contract to find out what they are all about, yet this must be done Then observe these five admonitions:

1. Be Brief.
2. Come to the point at once and make your comments afterwards.
3. Do not send money with contributions for our columns, but remit in a separate letter.
4. Write name, post office address and the entire letter plainly.
5. Do us—THE BETTER WAY—all the good you can, and we will strive to reciprocate in kind. It is

YOUR PAPER.

And it will be just as good, just as bright, prompt and reliable as your patronage and well-directed efforts make it.

We are always glad to hear from our subscribers and correspondents, and throw out these few hints to make our relation still more pleasant and lasting.

THE WAY PUB. CO.,
222 West Pearl Street,
CINCINNATI.

CATARRH CAN BE CURED.

It is being cured every day by the use of "Dr. Sykes' Sure Cure." If you will write to us, and mention this paper, we will send a book, without charge, containing ample proofs that above claim is true.

DR. SYKES SURE CURE CO.,
330 Race Street, Cincinnati, O.

MODERN ETHICS.

WHY Paganism was the Progenitor of Christianity. That it was is one of the plainest Facts of History.

SPIRITUALISM

The Best Product of Christianity and of modern thought and investigation. Objections to its Philosophy comprehensively answered. By G. H. ROMAINE. Sixteen pages octavo. Price five cents; twenty-five copies for *one* dollar. Address all orders to

THE BETTER WAY.

GOLDEN GATE.

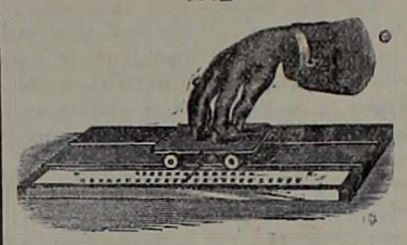
Published every Saturday by the "Golden Gate Printing and Publishing Company," at 734 Montgomery street, San Francisco, Cal.

J. J. OWEN,.....Editor and Manager
MRS. MATTIE P. OWEN .....Assistant

TERMS—$2.50 per annum, payable in advance; $1.25 for six months. Clubs of five (mailed to separate addresses) $10, and extra copy to the sender. Send money by postal order when possible, otherwise by express. Address GOLDEN GATE, No. 734 Montgomery street, San Francisco, California.

Evolution of Planchette!

—THE—



PSYCHOBRETTE

—OR—

Spirit Talking Board.

INTERESTING and INSTRUCTIVE.

A SURE GUIDE TO MEDIUMSHIP

Scientists Mystified!
Investigators Puzzled!
Spiritualists Pleased!

Beautifully made and easily operated. Price $1.00 each, or $1.25 delivered to any part of the United States. Trade orders solicited. SEND FOR DESCRIPTIVE CIRCULARS TO

LEES' MANUFACTURERS' AGENCY,
142 Ontario Street, CLEVELAND, OHIO.

LIFE AND LABOR

IN THE SPIRIT WORLD:

Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER.

Medium of the Banner of Light Public Free Circle.

When one become fully convinced that friends who have passed from existence on earth still live, the questions naturally arise, How do they live, and what are their occupations? The purpose of this book is to answer these inquiries, and, so far as the language of a material life is capable of describing a spiritual one, it does so. These descriptions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the faith of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experiences of which they write.

In one volume of 426 pages, neatly and substantially bound in cloth. Price $1 00, postage 10 cents; full gilt, $1.50, postage free.

An edition of **Life and Labor in the Spirit-World** has been issued, which is embellished with eight illustrations representing scenes in spirit-life. The titles of the illustrations, which are very suggestive of the scenes portrayed, are as follows:

At Home in the Summer-Land.'
Little George and his Spirit-Mother.
Lucy Aiken and her Kind Ministrations.
Beulah, a Spirit Missionary.
Unhappy Spirits. What we Sow we shall Reap.
Fannie Davis Under Spirit Control.
Little Bertie. "For Mamma."
An Excursion to Sunny Island.

The price of the Illustrated Volumne, which in all other respects is the same as the edition above advertised, is $1.50, postage 10 cents.

These editions are sold at publishers' prices by

THE WAY PUBLISHING CO.,
Cincinnati.

THE EDUCATOR.

Cause and Cure of all diseases.

—AN—

Innovator Upon all the Old Theories of Disease, cause and Cure.

All that is valuable in old and new Systems and Methods recognized and approved. Poisonous chemical compounds, which always destroy, but never strengthen, heal or uplift are ignored, and better, safer remedies are substituted.

No other work yet published is as Complete, Safe and Practical for Families.

This is truly a plain Common-Sense Health Work, will please and satisfy all who read and practice it, and disappoint none. The choice, instructive colored illustrations are not found in any other volume. The style, binding, paper, type and size of page are faultless. It is cheaper than any other Work containing as many useful facts. There are single chapters, of the twenty-four, worth its price to every intelligent family. Sold only by Subscription and Mail Orders.

AGENTS WANTED—Extra inducements offered Send stamp for particulars and Decriptive Circular. Price, Morocco, $4.50, Cloth, $4.00. Postage free to any part of the United States or Canadas.

Address THE EDUCATOR PUBLISHING COMPANY, DR. M. E. CONGAR, Manager,

247 Ogden Ave., Chicago, Ill.

BOOKS.

For Sale by Mrs. Nettie P. Fox.

The Phantom Form; Experiences in Earth and Spirit Life, by Mrs. Nettie Pease Fox, Mediumistic Author, postage paid, $1.

Mysteries of the Border Land; or the Conscious Side of Unconscious Life, and the Golden Key; or Mysteries Beyond the Veil, Mrs. Fox, author, 550 pages, $1.50; same, heavily bound, beveled covers, gilt edged, a beautiful gift book, $2.

Quina's Canoe and Christmas Offering, 160 pages, fine cloth binding, gilt edged, the best Spiritualistic book ever issued for the young; Mrs. Cora L. V. Richmond, Mediumistic Author, $1.

An Interesting Book, of one hundred and fifty pages, containing four lectures by Mrs. Richmond, two by Mr. C. W. Stewart, one by Mrs. Severance, and one by Mrs. Fox; invocations, poems and answers to fifty questions by Mrs. Richmond's controls, interesting to every Spiritualist. In paper, 30 cents; same, neatly bound in cloth, sent postage paid, 50 cents.

Joan, the Maid of Orleans; or Spiritualism in France over Four Hundred Years Ago; everybody ought to have it, 40 cents.

PAMPHLETS.

Single Copies, Ten Cents, Fifteen Copies for One Dollar.

The Decay of Faith, by C. W. Stewart.

Modern Facts vs. Popular Thought, Rhythmical Lecture, by Mrs. Fox.

Modern Materialization, Answers to Exposers and Fraud Hunters, by Thomas R. Hazard.

Spiritualism, What is it? Anniversary Lecture, by the editor of the offering.

Thirty-sixth Anniversary Addresses, by Mrs. Cora L. V. Richmond, subject, "What has Spiritualism to Offer Better than Materialism or Orthodoxy, to Ameliorate the Evils Found in the World,' and by Mrs. Fox, subject, "Indications of the Dawn of a Spiritual Era."

Autobiography of Henry C Gordon, and some of the Wonderful Manifestations through a Medium Persecuted from Childhood to Old Age, by Thomas R. Hazard.

The Spiritual Philosophy—What It Is and What It Is Not. Lecture by Mrs. H. S. Lake.

Dedicatory Campmeeting Address; Relation of Modern Spiritualism to Human Progress etc. Prof. J. S. Loveland.

Organization; Words of Enquiry, by Thomas R. Hazard, with an Appendix, by the editor of the Offering.

Constitution of the Iowa Conference of Spiritualists, and other interesting matter.

The Death Penalty a Failure, by Thomas R. Hazard; one of the most concise and best works on that subject ever published.

Leadership and Organization, Anniversary Oration, Prof. S. B. Brittan.

God, Heaven and Hell, by Thomas R. Hazard.

Woman's Right in Government, a lecture delivered Ottumwa by Mrs. H. S. Lake.

Prohibition, Capital and Labor, by Wendel Phillips, through the mediumship of Mrs. Cora L. V. Richmond.

A REMARKABLE LECTURE FROM AN UNUSUAL TEXT, by Warren Chase. The above sixteen pamphlets sent, postage paid, for $1. Any three of the ten cent pamphlets for 25 cents. Address

NETTIE P. FOX,
Des Moines, Iowa

MOTHER HAWKINS

Co-Operative

MEDICINE COMPANY,

ESTABLISHED AT BIRMINGHAM, CONN.

For the Preparation and Sale of Remedies to Prevent and Cure

LAZY LIVERS.
INACTIVE KIDNEYS
IMPURITIES OF THE BLOOD,

And to assuage the many ills that men and women are suffering from by the torpid action of the delicate membranes and tissues of the body: to help the sight and hearing, and other functions of the Body needing the renewed vitality that is stirred by the use of her Wonderful Stimulant,

Medicated Cologne Bath

Full information can be had and the Remedies obtained from

JOHN J. EWELL, Birmingham, Conn.
JENNIE C. JACKSON, Lake Side Building Chicago.
H. H. JACKSON, 330 Race street, Cincinnati, Ohio.
ANNIE C. RALL, 512 West Liberty street, Cincinnati, Ohio.
OLIVER K. CARR, Des Moines, Iowa.

And from Druggists generally throughout the country.

NEW THOUGHT.

A VIGOROUS, Eight Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform.

Published every Saturday by MOSES HULL & CO., at Des Moines, Iowa.

The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, Written Expressly for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy paper.

TERMS OF SUBSCRIPTION: One year, $1.50; six months, 75 cents; three months, 40 cents: single number, 5 cents.

NEW THOUGHT will be sent to new Subscribers three months on trial for twenty-five cents—A sum which barely covers the price of blank paper and press work. Sample copies free.

A LIBERAL OFFER

By a Reliable Clairvoyant and Magnetic Physician.

Send four two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Independent Spirit Writing. Address

DR. J. S. LOUCKS,
Canton, St. Lawrence Co., N. Y

CHEAPEST IN PRICE.

Spiritualists, THE EASTERN STAR, a fortnightly Journal, published at Bucksport, Maine, for One Dollar per annum, is the *cheapest in price* of any of its kind in America. It is devoted to Spiritualism in every line, being lively, sprightly, and wide-awake.

Address EASTERN STAR, Bucksport, Maine.

LIBERAL OFFER.

SEND two 2-cent stamps, your name and age, sex and a lock of your hair, and I will send you a Clairvoyant diagnosis of your disease, free. Address J. C. BATDORF, M. D., President of Magnetic Institute, Grand Rapids, Mich.

PSYCHOMETRIC COLLEGE, 651 Magazine st., New Orleans, La. Mrs. Dr. Clark, President The unfoldment of the psychometric gifts of the spirit mind is our specialty. Also preparatory course of Psycopathy. Psychometrization by letter. Send for circular. Terms moderate. Character Delineated. Business selected. Speculations prospected. All life's changes made plain. A full outline of a person's history. The mind world surveyed. Medical advice, etc.

—THE—

N. D. C. AXE & TRUE KEY-STONE,

A FOUR-PAGE WEEKLY JOURNAL, especially devoted to the Development of Mediumship, the official organ of **The first New Spiritual Church**, of Cincinnati, O., and **The National Developing Circle.**

Terms of subscription, **$1.00** per annum. *Sample Copy Free.*

Send for Book, "How to Become a Medium in Your Own Home," and a personal sealed letter, designating all your phases of Mediumship, all for 25 cents. Address JAMES A. BLISS, Elmwood Place, Hamilton County, O.

Written for The Better Way.

Where the Water Lillies Grow.

BY EMMA TRAIN.

A Song Inscribed to Cassadaga Camp.

Ye toilers through the night
Go seek the holy light
Down where the water lilies grow;
Leave care and strife behind
And living truth you'll find
Down where the water lilies grow.
CHORUS.
Down where the water lilies grow,
Down where the stream of life does flow,
On the Cassadaga ground
Where laws of life abound
Down where the water lilies grow.

Ye mourners sad and lone
You'll surely find your own
Down where the water lilies grow,
The gates stand open wide
To lands beyond the tide
Down where the water lilies grow.
CHORUS.
Down where the water lilies grow, &c.

Ye dear ones gone astray
You'll find the better way
Down where the water lilies grow,
The truths that angels give
Will teach you how to live
Down where the water lilies grow.
CHORUS.
Down where the water lilies grow, &c.

Then leave your strife and care
For all are brothers there
Down where the water lilies grow,
Kind hands will welcome you
And make your lives more true
Down where the water lilies grow.
CHORUS.
Down where the water lilies grow, &c.

Truth is the saving grace
In that angel haunted place
Down where the water lilies grow;
You'll find to you is given
A foretaste sweet of heaven
Down where the water lilies grow.

CHORUS
Down where the water lilies grow,
Down where the stream of life does flow,
On the Cassadaga ground
Where the laws of life abound
Down where the lilies water grow.

Abbe Liszt.

To the Editor of The Better Way.

I wish to say before entering into the following brief article, that I have no sympathy with intolerance and prosecution of any kind, however this may appear to some of my "charitable" friends. All goodness, all truth, wherever found, is to be cherished and respected. Good is to be found even in the church of Rome, but unfortunately those who represent the authority of the church, are mere greedy, ambitious despots, who would turn the whole world into a den of servitude and sensuality.

There have been several strong articles in our BETTER WAY of late, throwing light upon the acts and motives of these would-be rulers, and now to add to the chain of evidence which will condemn this anti Christ, comes Abbe Liszt, the priest and musician. He passed out of this earth life, full of darkness and evil, but the soul which tenderly cared for a crippled maiden until the angels called her home, could not remain dead to the good and pure, when influences were brought to bear to lead him into better things. Richard Coeur de Leon sought him out, and finally brought him where we could reach and help him. I will not describe the bitterness of remorseful tears which blister even the spirit face, and render the voice almost inaudible for the time. Suffice it to say, that this morning he seemed disposed for the first time to talk of the past, and earnestly desired me to tell what he said, for the good it might do. He said that the training of the present Catholic church, beginning with the youngest children, is first to regard nothing sacred nor true outside of the church. No one (according to their teaching) has a right to perform a marriage ceremony but a Catholic priest, consequently all Protestants are living in sin, and their children illegitimate. They teach that it is right to deceive Protestants if any advantage can be gained thereby for the church. Franz Liszt asserted that it is impossible for a person to be very good and belong to the Catholic church at the present day. This seems rather sweeping, and yet he spoke so earnestly and positively that I will give his statement without any qualification. If a man cannot be called good and countenance lying and deception, then the conclusion must follow.

And now comes the most horrible of all. I am sorry to give his experience in this, and yet for the sake of the information, and possible awaking of some careless person, I do so, knowing his earnest purpose and determination to uproot the evils which he practiced.

A lovely girl of sixteen, who was very wealthy, came to Abbe Liszt for confession. He was infatuated by her beauty, and the church wanted her money. So to accomplish both ends, he would talk to her of the blessedness of being wedded to the Lord, and the high reward obtained by giving to the church. She, being young and innocent, was persuaded, and took the veil. But this was not the sequel. Abbe had her "to use," as he expressed it, and another Abbe desiring the same indulgence, put the girl's eyes out, so she would not be acceptible to Abbe Liszt. This poor woman is still alive in a Parisian convent. Liszt said to me so earnestly, "Indeed, indeed, they are all alike; all who go in convents are 'used' by priests, and there is an infant put to death in the convent and burned nearly every week."

The name "Catholic" seems to make poor Liszt shudder, and it is only by telling him over and over again that Abbe Liszt is dead and buried, and that he is our Franz, that we can check the grief for a time. I think his mission will be to prevent young girls from entering convents, even if he cannot rescue those already incarcerated. Those who are even remotely interested in spirit communion, are not apt to have much love for the church of Rome, and yet to corroborate the testimony, will perhaps furnish weapons to ward off impending evil from some friend.

C. M. KEITH.

Independent Slate-Writing.

Slates Suspended from the Ceiling—Bangs Sisters, 22½ Walnut St., Chicago, Mediums.

To the Editor of The Better Way.

I wish to relate to your readers the result of a sitting with one of the Bangs sisters for independent slate-writing. On my way to their residence I stopped and purchased double slates. Had them sponged and thoroughly cleaned by the clerk; then placing a sealed letter inside (I had prepared before hand) tied them together before wrapped up in strong paper. Then proceeded on my way; found them at home but engaged, and if I could wait, would sit for me. At two o'clock P.M. I was called to the back parlor, and, taking my slates, the medium tied a handkerchief around them, and suspended them from the ceiling by hanging over the gas fixtures. Awaiting results from this, we sat by the table, and spirit friends wrote on slates held by the medium under the table, in answer to questions written on slips of paper and held in my hands, giving names, etc., which was very satisfactory to me.

We sat in full view of the suspended slates, and could see them vibrate, showing that our spirit friends were at work. On receiving the signal, I took down the slates and, taking the outside wrapper off, to our surprise saw one side was covered with writing; then, untying the slates, I was more surprised to see both sides also filled with a perfect drawing of rosebuds at the top; also my letter I had placed inside (as stated) just as I put it in, the medium seeing it for the first time. You will see how fully it has been answered, even to the name I used—the abbreviation of his name in addressing him (Eben). Friends using only the initials E. V. What power produced this writing if not the spirit claiming? Will some of the wise men tell us! Here in this room, no darkness, bright and sunny, in full view all the time, the phenomena took place.

I went there with a prayer in my heart that, if possible, I might receive through these mediums some words of comfort; something to prove to me beyond a doubt that my husband was still caring for me; the loss of our home after all the efforts started to help me keep it (failing), and just recovered from a long illness, I felt discouraged and despondent, and needed something through strangers to strengthen and help me bear my troubles.

I had never met these mediums before, though knowing them well through others and know they are born mediums from their cradle up. Spirit friends have demonstrated their power and presence through almost every phase of mediumship, and many of your readers can testify of their spiritual gifts. Let us all help the spirit messengers in their work, by giving to their mediums sympathy and kind words. A public medium is not to be envied; being subject to all influences by coming in contact with so many seeking their services. Is it to be wondered that our spirit friends fail at times to bring about results satisfactory? They cannot work unless connection is made any more than we can send a perfect telegram over broken lines. The fault is in ourselves. Let all who seek mediums to hear from their loved ones go with trust and confidence, feeling that the medium present is only the instrument in the hands of the spirit world, and that we have something else to do as well as the mediums. Let our spiritual papers be filled with facts of spirit phenomena; let us, instead of denouncing mediums, speak only of the good done, as my mother taught me, saying: "Mary, speak no ill of any one; if you cannot speak well, say nothing." Let us all act upon this principle and all be missionaries, spreading the gospel of truth as we receive light and truth through mediums, by stating the facts to our friends and neighbors, sowing the seed broadcast everywhere, even in stony places some will spring up and bear fruit. Yours for truth,

MRS. E. V. WILSON.

The following is a copy from the slates referred to above:

MY DEAR WIFE MARY:—"Is this death" were the words I uttered when I felt the change come to me, and through death into a greater and more perfect life, still my work goes on, inspired yet by greater minds. I am still living to bring the truth to other minds through every avenue that is open to me, and while I may sow the seed of advanced thought and truth in the hearts of the people, I have found myself powerless to aid you as I would desire. I regret so much that the dear, old farm should be taken away from you. I am sorry that my work has not been appreciated enough by the friends of earth; that they should not have given you a helping hand more fully. I thank Mr. W—— and the friends who have been kind to you, and perhaps greater good will grow out of this. You would be content working in the material while there is spiritual and intellectual for you to do. Dr. Roberts, myself and other friends will come and aid you. Do not be discouraged, but take up in a new way the battle of life, having only in sight the thought of victory. Dry your tears, dear loved wife, and grow strong with a new birthright of spirit. I am glad to communicate in this way; glad to prove this manner of coming; glad to vindicate and uphold right. My arm is strong to aid the oppressed and put down the black flag, under which is inscribed "fraud hunters," and to raise one pure and white under the sun of heaven on which will be inscribed, "Love, hope and charity,"—a love that will be so pure that those who are messengers from the spirit world may find power to manifest to their friends in any way that shall prove their presence and care.

Yes, dear wife, I know you need my counsel and advice, and I am striving to guide you each day. Don't be discouraged, dear wife, many happy days await you now soon, for after the gloom the sunshine will appear, and I have tried to-day to give you evidence of my identity through this medium that you may know beyond a doubt of my continued presence. I will ever be with and watch over, protect and guide you through all your daily cares. Ever be of good cheer and look on the bright side of life. With love and blessings,

Your husband Eben,
E. B. WILSON.

My sealed letter was addressed thus: "To my husband in spirit life, July 2, 1888. No. 10 Center Ave., Chicago."

DEAR EBEN:—I need your counsel and advice. Give me of it if possible through this medium something that I may know positive—beyond all doubt—that you still watch over me and know my daily cares and troubles. Your loving wife, as ever, MARY E. WILSON.

Written for The Better Way.

A Dark Seance with Mr. Cordingly.

ST. LOUIS, July 22, 1888.

There were only four of us, but four harmonious and congenial Spiritualists are a host in themselves, and furnish conditions for satisfactory results.

We who know Mr. Cordingly so well and have received such indubitable proofs of his honesty and genuineness, would willingly dispense with the customary routine of carefully secured doors and windows, that he insists upon all occasions; but we are allowed no choice in the matter, and so placidly submit ourselves to the inevitable.

Being quietly seated, the medium—who has a melodious, sympathetic voice—sang a beautiful hymn, the composition of one of his guides, while invisible hands wound up the music-box and set it going. During the singing beautiful lights floated over our heads, and like quivering stars spangled the darkness around us.

I know of nothing more lovely than those spirit-lights, that on the occasion I write of, were so luminous that we could distinctly see the features of the sitters around the table. Illuminated hands hovered over us, touched us lovingly, and as the evening was very warm lifted the fans from the table and manipulated them most refreshingly.

A large boquet was carried around the room, and spirit hands shook showers of perfume from their scented blossoms. A beautiful luminous hand was buried an instant among the flowers, a white rose extracted and twined in the dark hair of a lady present by the gentle fingers of her spirit mother. Above our heads floated the music-box, its subdued melody falling in harmonious waves around us, while the illuminated hands rested caressingly upon our heads, like benedictions. There is something so sacred to me in the soft touch of spirit-hands that I feel my spirit mount and soar to ineffable heights, quickened by the consecrated fire dropped from angel altars.

Loved ones whose last parting words were spoken on the brink of that dark shore that binds the refulgent summer sea, were there to greet me with tender touch and caress, and cheering messages of hope and peace, bringing me fragrant memories of beautiful lives that discipline and sorrow moulded into completeness, of eyes whose tender light I have missed and lips dropping balm in words of truth and wisdom; dear ones that drifted out from me with the gold of the sun on their radiant hair, and the halo of sanctity on youthful brows that have never grown old.

Oh love, infinite divine! that links our weary, world-worn hearts to the angels lest we faint and stumble, lest the dross and the stubble and the earth mold soil, and stain and fetter our struggling spirits striving upward to the light. Blessed evangel! whispering heaven born inspiration into our dull ears that patiently wait and listen.

But "the touch of a vanished hand" recalled my wondering thoughts for a last whispered bood-bye; and the medium's guide called for a light. During the light seance many spirits present were described and recognized. The medium under control of a spirit who writes messages in hieroglyphics requested a subject for an impromptu poem. A lady gave "flowers" and the result was a beautiful poem in which was enwoven every flower contained in the bouquet on the table. All this time the medium under two controls was rapidly writing the messages which were afterward translated by him in his normal condition, and proved to be tests in every instance. In my message the spirit said he would like to materialize a flower for me. The seance was over and as we lingered at the table chatting and loth to go, the medium said to me: "Your message expressed a desire to materialize a flower; but I do not feel that I can accomplish it to-night." "Oh," I said, "I am so disappointed!"

"Well," said the medium with his characteristic willingness to give pleasure, "we will try." I was told to hold a double slate alone, and in full view of all. The medium asked: "Has the spirit power to materialize a flower?" Three raps replied "yes." "Well then," said the medium, "will you please materialize two, one for each lady?" "Yes," was the answer. The brilliant light from the lamp on the table fell full upon the slates; the medium sat on the side opposite to me with both hands on top of the table. In a few seconds three raps were heard upon the slates, and when I opened them, there, to our amazement, were the two flowers promised; a red geranium and a white rosebud. The medium's surprise and delight were equal to our own; and the flowers furnished another gratifying evidence of the remarkable powers of the gifted young medium, George V. Cordingly.

Fraternally yours,
JESSIE WANNALL LEE.

What do We Know About God?

To the Editor of The Better Way.

What we know is what we have ourselves actually experienced, not what some one has told us, not what is written in some book considered sacred, inspired or otherwise; all these may be true and may not. Away back in the dark ages fear and superstition reigned supreme. When the elements were at work through the agency of lightning and storms clearing away the atmosphere for man's benefit, the people of that day crouched in corners and hid away in fear and trembling, thinking God was angry with them, when if it were not for the very purifying and vitalizing effect of the lightning or electricity life of every kind would soon cease to exist on the earth.

And so man has blundered and blundered in regard to the character and attributes of God. Man's highest idea of a God through all the ages has been taken from their highest type of man, and during the periods when the so-called sacred scriptures were written, the character of God was made to appear as a mighty monarch with all the attributes and passions of man, with his loves and hates, his joys and sorrows, his hopes and regrets, and is it to be wondered at that with man's total ignorance of the unalterable laws governing the universe, he thought that every time a cloud overcast the sky that a cloud had come over the face of God, and that evil boded him in every cloud, or hail or wind storm? And yet while God was held to be all powerful with omniscience and omnipresence still, there was another power of his own creation that had fallen from a high estate that was constantly getting the better of him, as witness story of the serpent in the Garden of Eden and many others. In his foresight he was not up to the average man of to-day, as witness his sorrow that he had made man and in consequence brought on the deluge. Then the Tower of Babel became an eye-sore to him and he had to go down and confuse their tongues. Then Sodom and Gomorrah became so wicked that he had to go down again and see if it was so, and Abraham being a good pleader came very near persuading him out of destroying it.

Then like some foolish father who plays favorite with one of his children, he takes charge of the children of Israel and works miracles for them and causes the sun to stand still for them, while they rob and murder others of his children, for are we not all the children of his creation, and who can fail to see the injustice practiced by the God of the Bible when it is said "He hardened Pharoah's heart" so that he would not let his people go, and in the case of Job, where he talked familiarly with Satan, and called Satan's attention to the fact that "Job was just and perfect in all his ways," then shortly after told him to take and torment him, but to spare his life.

Then we are told "He is a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation." That he is "angry with the wicked every day"; that he cursed the earth for man's sake, that thereafter man should earn his bread by the sweat of his brow, etc Query: What kind of a world would it have been before the fall if no man had worked, but laid around like the lazy and indolent man of to-day? Where would have been the arts and sciences, where would our noble structures have come from, our inventions by which we travel by sea and land?

But it will be said by the orthodox christian of to-day in this enlightened age that "God so loved the world that he gave his only begotten son to die for man to prove his love and mercy, and to do that a miracle had to be performed." Again, the bible is full of the blunders of the God of its creation that could only be remedied by a miracle, and the innocent is made to suffer for the guilty, and God is lauded for that. Is that justice that the innocent should suffer for the guilty, even if the innocent was willing to suffer?

Let us then judge the bible and the God of the bible by the same light of reason that we judge everything else. Religion must take its stand alongside of everything else and bear the criticism and pruning that the inexorable law of evolution and development brings to bear on everything else. If the world was not made in six days, but is six hundred thousand million years old, and not finished yet, instead of six thousand years; if the sun could not have stood still for Joshua; if Jonah did not live three days in the whale's belly; if Lot's wife was not turned into a pillar of salt; if immaculate conception did not take place; if many of the principles involved in the character of God in the bible are utterly at variance with the character of such a God as wields the universe in space, and are utterly at variance with all known laws, then let us judge the bible and all that is in it as we would any other book and seek to form more enlightened and just conceptions of him, we believe to be the ruler and sustainer of this vast universe, and give him credit for more goodness, more wisdom, more knowledge and more foresight in regard to the outcome of all his works, than to make man to day and be sorry for it to-morrow; to make the earth one week and then curse it the next; to make heaven and hell to put man in before he made man. To make heaven for man but so hedge it around that but few would ever get there. Is it any wonder with such threats staring mankind in the face, such as: "He that believeth in the stories of such a book shall be saved, and he that believeth not shall be damned?" Is it any wonder that man has meeted out to his fellow man persecution, carnage and death, with such a christian example? Let us say no more that religion is the parent of civilization. Is Spain and her history of the conquest of Peru any evidence of it? Is the condition of Spain, Mexico, or any of the South American states an evidence of it? No, the higher and better thought of civilization to-day is as far above the majority of the examples to be gleaned from the acts of the God of the bible and the men after God's own heart described in it, as the sun is above the earth.

The man or christian who does right merely for the fear of punishment or reward, deserves no credit, and yet that is the incentive held out in the bible to do right. Rather let us do right for the love of right, and we will have a better civilization than christianity has ever brought us. Let us live such a life of exact justice mingled with charity to our fellow man that no matter when or where we meet God, and no matter what God is, he will not fail to recognize in us a type of goodness and unselfishness that cannot even fail to call forth his approval. That is all the religion you want or need. Can God or will he alter his purposes by your blind and puny prayers? God's purposes were formed before the foundation of the world, and yet we will aspire to tell him what to do. Do right yourself and do not fear but God will do right by you. Perfect knowledge cannot fail to do right. The God of the universe makes no mistakes and does not need any advice. B.

Written for The Better Way.

A Suggestion to Spiritualists.

For some months past I have noticed an increasing necessity for the purification of Spiritualism from fraud and other types of evil. Especially is this the case among mediums.

But I fail to see how this can be accomplished without organization. Just now organization is the one thing most needed.

So far as a confession of faith is concerned it is of secondary importance, but a business organization is certainly badly needed. My idea would be to call a convention and let each local society of Spiritualists send delegates, and at this convention let officers be appointed to form a constitution and by-laws for the government of the organization at large. Let each local society form itself into an organization and let the constitution and by-laws be submitted to them for approval, and so arranged that they could be amended from time to time as they were found lacking in efficiency. Now with an organization of this kind a committee could be appointed before which each medium would be required to appear and have his or her medial powers put to a test, in a just and impartial way, and if the medium was found to really possess powers, let a certificate be given him for the practice of the particular phase or phases for which he was found best adapted. These last remarks apply, or are meant to apply, to mediums who are honest and honorable in their mediumship and pure in their lives and conduct.

Persons whose mediumship is only partially developed should have schools for their development. If they are uneducated and uncultured they should not be allowed to practice in public until their education has been brought up to the standard by careful effort.

I do not believe in "kicking out" a medium (if he is a real medium) because he has been detected in the practice of fraud, until an earnest and patient attempt has been made for his reformation.

All other denominations of religious belief can choose their teachers from the rank and file of their membership, but with Spiritualists it is different. It takes a peculiar combination of mind, matter and magnetism, through which spirits can communicate with the mortal world, and not one person in a thousand perhaps in any given community possesses this rare combination of qualities, and there are hundreds of spirits to each medium, trying to communicate useful intelligence for the welfare of human kind.

Are not such instruments far too valuable to be lost to both spirits and mortals, by thus ruthlessly driving them from the field without an earnest effort for their salvation and reformation?

Do we throw away the diamond because it is rough and uncouth, or because it is soiled and blackened by the dirt in which it has lain so long? Yet a genuine medium is far more precious than a diamond, and there is just as much difference in his make-up and that of an ordinary mortal as there is between a diamond and a piece of rock. The diamond is nothing but carbon and the medium is nothing but human, yet the combination is as entirely different and rare. I think no penalty too severe to be meeted out to one who professes to be a medium and is not, but one who is a real medium, but whose surroundings from childhood up have been adverse and perversive, who has never been taught to eschew falsehood and dishonesty, should not be ostracised and driven from the field because he commits a fraud or two, thus depriving the world of the benefits of his gifts. But teach him the evil and disgrace of such an act, get him to understand what a high and holy thing it is to be the means of communication between two worlds, and the dishonor and crime of perverting such a rare gift. In the meantime surround him with such an element of truth, love and protection as shall make him admire what is pure and good and detest deceit and evil of every form and type. Instill into his mind a sense of the exalted privilege he enjoys or can enjoy—that of communing with angels and bringing the olive branch of peace to bleeding hearts on earth. In short, never give him up unless he is found to be utterly unreliable and incorrigible; then in such a case denounce him unsparingly. DOC.

Sixteen Lost, One Saved.

At a public dinner given to General Harrison when he was a candidate for the office of President of the United States, one of his guests rather conspicuously "drank to his health." The General pledged toast by drinking water. Another gentleman offered a toast and said, "General, will you favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner: "Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen men now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you ask me to break it now? The effect on the company may be imagined.

Written for The Better Way.

Unknown.

In the course of the famous Dr. Talmage's remarks at Winfield, Kan., recently, he speaks of the six thousand graves in Richmond over each one of which is the simple inscription, "unknown." From this he proceeds to say that the Christian workers will not be unknown in heaven. He does not, however, mention the fact that according to his creeds nearly all of these nameless heroes, who died for their country, are writhing in the fiery pits of hell.

The most bigoted Orthodox Christian must admit that the triumph of the Unionists in our late war was due to the valor, patriotism and fidelity to the cause of these men now classed as among the damned.

The great question that was being decided twenty-five years ago in the thunder tones of war, was whether the negroes should serve as chattels or be recognized as men.

This was the issue that called men to arms and deluged the earth in a baptism of blood. Our brave soldier-boys left farms, workshops and schools to fight and die that the right might triumph. The right did win, though at a fearful cost, and I would ask the good orthodox believer: "Whose brows should wear the laurels for the victory gained?"

The cruel chains of slavery were broken; but, by whom?

Surely by these so-called imps of satan, these men who so bravely died that others might live, only to find an angry God on the other shore of the stream of death ready to cast them into the sea of pitiless, undying flames.

What a sad thing for them that they obeyed the mandator of their higher soul; that they yielded to their patriotic love for the country's play, and went bravely off to war. How eagerly their lovers listened for the footsteps of return. How weary grew they watching for the letter that never came. Years come and go; long, dreary years of waiting time, but at last the news is brought that they are dead.

We see a maiden bowed in deepest sorrow seeking consolation in the church. The minister, on learning that her loved one was not a professed Christian, speaks the words that cut her bleeding heart like razor-steel: "Am sorry, my dear friend, of this neglect of his. My creeds do not admit of unbelievers in the holy city of the saved."

Words fail me in attempting to show forth these ministers in their proper light. How they feed upon the world's credulity and ignorance! O ye poor hypocrites of the church, look to your own salvation,—it will pay you far better in the end.

These self-sacrificing souls did not go down to the "tongueless silence of the dreamless dust" nor to serve as fagots in the fierce flames of God's fury. Let Daniel Webster's last words and epitaph, "I still live," be used to mark the resting-place of these men each and all.

Filial devotion, parental affection, or a maiden's love smoothed not their pathway through the darkness into the dawn of eternity's morning.

They died, grandly died; and the bodies lie in a far-off land, beneath a turf untended and unwatered by the dear ones loved and left. Yet, better far than the evergreens, myrtle and daisies of hope, love and affection is the eternal sunshine of a God of love.

Unknown, unrecognized, unclaimed; tender hands placed them in mother earth's embrace, but their deeds illumine history's pages and shall shine with an ever-increasing lustre through the coming years. ALMOND GRIFFIN.

MATTHEWS, MD.

The Way to Health.

The only true way to health is that which common sense dictates to man. Live within the bounds of reason. Eat moderately, drink temperately, sleep regularly, avoid excess in all things, and preserve a conscience "void of offense." Some men eat themselves to death; some wear out their lives by indolence, and some by over exertion; others are killed by the doctors, while not a few sink into the grave under the effects of vicious and beastly practices. All the medicines in creation are not worth a farthing to a man who is constantly and habitually violating the laws of his own nature. All the medical science in the world cannot save him from a premature grave. With a suicidal course of conduct, he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life—[Scientific American.

Clairvoyance.

Dr. A. B. Dotson, Maquoketa, Iowa, clairvoyant physician and magnetic healer of marvelous power, has been in active practice nearly thirty years.

His vegetable medicine receives magnetic power higher than human or earthly agency; and in treating diseases at a distance with this medicine, his success is remarkable. His practice is very large, both at home and abroad, and he is daily in receipt of numerous letters expressing the profoundest gratitude acknowledging wonderful relief and complete cures, performed by his band of invisibles, such as Rheumatism, Neuralgia, Paralysis, Dyspepsia, Bronchitis, diseases of the Liver, Heart and Kidneys, Tumor and Dropsy; in fact every disease that flesh is heir to, they have successfully treated.

Sufferers, you that have failed to get relief from any other source, try this strange and marvelous man. Magnetized medicine and paper sent upon direction of his Spirit band Doctors for each case; enough to last first month for $2 00. In many cases this is sufficient, but if a perfect cure is not affected, $1.15 per month after. Send three two-cent stamps, lock of hair, sex, age, one leading symptom, and he will tell you what ails you free. The best of references given if required.